

THE  
ISLE OF MAN:  
<sup>OR,</sup>  
*The Legall Proceeding*  
in Man-Shire against  
SINNE.

Wherein, by way of a continued Allegorie, the chiefe Malefactors disturbing both Church and Commonwealth are detected, and attach'd; with their Arraignment, and Iudicall tryall, according to the Laws of ENGLAND.

*A necessary Direction for waifaring Christians, not acquainted with thosc perilous wayes they must passe, before they happily arrant at their w<sup>e</sup> shid Hauen.*

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By R. B. Rector of Batcombe.  
SOMERS.

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TO  
THE RIGHT

Worshipfull, Sr. THOMAS  
THYNNE Knight, and to his  
religiously affected Ladie, the  
Lady CATHERIN THINNE;  
All sauing graces, in the blessed way  
unto eternall Comforts, are  
vseignedly wished.

Right Worshipfull,

**S**Ince your de-  
parture, and  
now return a-  
gain to Long-  
leare (so long wished for of  
the poore which felt your

A 2 mer-

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mercies in set times of relief and daily almes ) it was my hap to trauell into, and thorough out the whole  *Isle of Man* : now its vsuall with Trauellers to discourse of their iourneying , & to relate their Observatiuns. And therefore let none obiect and say vnto me that of *Persians*, *Scire tuum nihil est, nisi te scire hoc sciatis alter?* For I found goods in my pains taking : and *bonum* is *communicativum et suis diffusivum*, and so *quo communius, eo melius*. In my very entrance, and afterwards euery where I found written that old ancient

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tient precept, *Nos te ipsū.* This lesson I began to take out with diligent obseruation. And it brought to my mind the Apostles charge, *Quisque exploret seipsum,* which I laboured to put in practise, and so besought myselfe in my selfe; for, I remembiring that saying long since learned, *Orbis quisque sibi, nec te quæsiueras extra.* Thus my trauell became very profitable to me; and the variety of sights withall procured delight, & turned my paines into pleasure.

In my trauelling, I came to the County towne, or

A 3 chie-

γνῶσι  
σεαυτον.

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chiefest Seate there called  
*Soule*. Where I rested for  
some time, because it fell  
out to be the Assise weeke,  
for all that Iland. Where I  
specially marked how in all  
things they proceeded a-  
gainst Malefactors, accor-  
ding to the Lawes of En-  
gland: in this onely lyeth  
the difference: there is ne-  
uer but one Judge, where-  
as wee haue euer two ap-  
pointed in euery Circuit,  
as wee haue now in this  
Westerne, very honora-  
ble and religious Judges,  
*quos honoris causa non pos-  
sum non nominare*, Sir John  
VValter, Lordchiefe Bar-  
ron,

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ron, and Sir *John Denham*,  
an other worthy Barron of  
the Exchequer, louers of  
vertue and iustice.

And indeed, such ought  
judges to be, as was and is  
this Judge in *Man*. He is a  
Judge of *Iethroes choice*

*Exod. 18.*

& verax, & dei si-  
meris, & Ofor turpis lucri.  
He is diuinely giuen, pru-  
dent, impartiall, and very  
quick vpon good infor-  
mation, in dispatch of cau-  
ses. He was worthily atten-  
ded, as he ought euer to be  
with a worthy Shiriffe,  
with Iustices of Peace,  
Knights & Esquires, Gen-  
tlemen of singular note &

A 4 fame

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fame in that Countrie. This I heard of them, and it appeared by their practise, that they all stand for the maintenance of the lawes, they see their Soueraigne well serued, iustice duely obserued, and iudgement executed accordingly.

They neuer side with any, for they hate faction. Pride and enuie, two restlesse Make-bates, for notorious misdemeanour. I saw bound to the good behaviour. So as now there a Cæsar like spirit, *patitur superiorem*, and a Pompey *suum parem*. They runne all

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all one course, and as true  
Israelites, *quasi vir unus*  
for publick good. There-  
fore doe the people liue in  
peace, the land prospereth,  
iustice flourisheth, vertue  
is exalted, vice suppressed,  
and the enemies at home  
and abroad made to  
feare.

*Iud. 20.*

The whole discourse of  
this excellent order, and  
carefull proceedings there-  
by me obserued, from my  
first enterance vnto the  
end, I heere do present vnto  
your Worships, not  
doubting of such an accep-  
tance, as the delight in rea-  
ding, and the profit, by a  
A 5 right

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right vse, may iustly pro-  
cure, and so I doe humbly  
take leauie

Batcomb  
Decemb. 6.

*Your worships in all*

*Christian seruices*

*at command,*

RICHARD BERNARD.

THE

THE  
AVTHORS  
earnest requests



IRST to the  
Worthy Rea-  
der whose-  
uer, to whom  
let mee but  
say thus much  
of this Discourse allegoricall  
narration, that in it sicut bona  
sunt quædam memoria, sunt  
mala nulla: Yet if any thing  
may seeme distastfull, let thy  
minde

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minde be to take it well as Cæsar was, to interpret well the seeming offensive carriage of one Allius the Poet towards him, and thou wilt not be displeased. Thy good minde will prevent the taking of an offence, where none is intended to be giuen. In discouery, attaching, arraigning and condemning offsin, I taxe the Vice, and not any mans person, so as I may say with one,

Hunc seruare modum nostri nouere libelli,  
Parcere personis, discere de  
vitij.

Thou hast heere towards the end of this discourse, the triall and judgement upon fourre notorious Malefactors. Two of them the very prime Authors of all the open rebellion, or secret

to the Reader.

cret Conspiracies, which at any time ever were in that Isleland. The other two were the princi-pall Abettours, and the chiefest Supporters of them. Their names, their natures, and their mischievous practises thou maist finde at large in the narration.

There shoulde haue beeene at that Assises with these, the arraignment of certaine suspected Witches: but this was preuented because the Grand-lurie Gentlemen could not agree to bring in their Billa vera: for that they made question of diuers poynts whereof they could not bee resoluued at that present.

I. Whither the afflicted did suffer by onely sound violent diseases in nature, producing strange

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*Sed oīt cot-  
ia his triall  
of Witches.*

strange effects like practises of  
Witch-craft? Which for want  
of a iudicious Physitian they  
could not discerne.

2. Whither the afflicted  
were a counterfeit, as was one  
Marwood, the Boy of Bilson,  
and one Mary Brasier? Or that  
he or shee hauing some naturall  
disease, did make use thereof,  
and counterfeited the rest, as  
one Mainy did, who was trou-  
bled with the hysterica passion?

3. Whither being a disease  
supernaturall, yet might come  
upon the afflicted by the opera-  
tion of the diuel, without any  
assocation of a Witch, as it  
happened to Job, and others in  
the Euangelists? Or, that the  
afflicted hath a diuel, and is a  
Wit: h, and hath by his or her  
owne malies, brought this euill  
upon

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upon him or her, without the practice of any other Witch?

4. Whither they might proceede upon meere presumptious against the suspected, or rather stay till they had more certaine and grounded proofes?

5. Whither they could (none of them being read in any learned tractates touching the practises of Witches) rightly examine the suspected, to finde out a Witch, and so to bring him or her deservedly under the power of authority?

If there come forth, by the leave of authority, a Guide to Grand-Jury men in causes of Witch-craft; my fute is, that they would be pleased to accept of my well meaning therein. In which althese points before are fully handled; as also, That there

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there are witches, who are most  
subject to be made Witches.  
How they prepare themselves  
for the duel. How Satan  
draweth them to a league, and  
becometh familiar with them.  
That there are good Witches,  
and the signes to know them.  
That there are bad Witches,  
and how they practise, & what  
it is that they can doe, and how  
many things must concurre in  
bewitching. What are the signes  
to know one to bee bewitched.  
That Witches may be detected  
What are strong presumptions.  
of a Witch: what are the cer-  
taine evidences against such an  
one: how throughly to examine  
a witch, with many other par-  
ticulars in 28 distinct chapters  
fully, & yet with great brevity.  
The death of fine, brethren &  
sisters

to the Reade.

sisters lately cōdemned, & executed for witches, one more yet remaining, formerly brought before a Judge, and now in danger to be questioned againe, hath moued me to take this paines, not to preuent iustice, nor to hinder legal proceedings, but that I may not be mistaken nor wronged, as I was once, and more shoule hane beene ; had not the wisedome and goodnesse of so reuerend a Judge accepted gratioufly of my upright apologie against vaine accusers

I made a Petition then to my Lord the Judge, to the worthy Master Shiriffe, and to all the Worshipfull on the Bench, which I am bold to renew againe now more publikely, because it pleased that reuerend Judge so well to like thereof, & to second it.

The

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The state of poore prisoners  
is well knowne, and how their  
soules safety is neglected: and  
yet our Saviour gaue such a te-  
stimony to a penitent theefe, as  
he never gaue to any mortall  
man else, for he told him, that  
he should be that day with him  
in Paradise.

How blessed a worke would  
it be to haue maintenāce raised  
for a learned, godly and graue  
Divine that might attend to  
instruct you daily. Twelue pēce  
a quarter of one parish with an  
other in our count , would en-  
courage some compassionate ho-  
ly man thereunto; and what  
is this? Not a mite out of every  
mans purse to saue soules?

If with this instruction there  
should be meanes to set them  
also on worke, they might get  
some-

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somewhat for food, for raymet. They might so preuent the miserable fruits of sloth; their mindes would bee employed, their bodies bee preserued in health, and not pine away, and be consumed with vermine. Yea, enforced labour there, would terrifie loose vagrants lazie wanderers, the idle rout from turning theenes more, then either imprisonment or death hitherto hath done. And besides, such as should escape, would by this heauenly meanes of instructions, and bodily labour become, through Gods mercy, more profitable members in the Common-Weale afterwards: whereas now they become twise more the children of Belial, then they were before.

Oh that the honourable my  
Lords

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Lords the Judges, the now religiously affected Master Shiffre, whose the Goale is for the time being, the worthy Justices of the Country, with other Christianly minded Gentle-men would be pleased to take this matter into a deepe consideration, and in the bowels of mercy commiserate their case. The worke surely would blesse them, all that should come reformed hereby, whither they should live or die, would praise God for it, and pray for a blessing upon them and theirs for ever.

My fute is to every keeper of a prison, if they be no kinne to Master Newman, the Gaoler in this discourse, that yet they would take acquaintance of him, and become better knowne

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knowne to him. That their prisoners may by their vertues, & religious care be better disposed.

My request to poore prisoners is, to redeeme their time illspent: to call to God for mercy and pardon; and to moue them heereunto, let them in serious meditation put themselves in minde of these things.

1. That their liberty abused, God hath by the hand of authority taken from them, as unworthy to live freely in a Common Wealth.
2. That as they neglected and despised spirituall meanes of saluation, they are now deprived thereof.
3. That as before they delighted onely with wicked company, now are they shut vp one with another together.
4. That their

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their ragges are ensignes to them of their ragged condicions. 5. That their filth and vermine telleth them of their filthie conuersation, and their many sinnes and corruption. 6. That their want of food is a punishment for such of them, as haue abused Gods blessings to gluttony, drunkenesse, and the fruites thereof, wantonnes, and filthy uncleanesse. 7. That their prison is as it were a picture of hel to minde them of their end whither they are going, if they doe not amend. 8. That their expecting of the Assises, is an instruction to look for Iesus the Judge of all the world. 9. That their chaines, fetters and bolts teach them to consider the nature of their sinnes, which hold them bound

to the Reader.

to answer at the Barre of Gods  
injustice. 10. That their desire of  
life by a Psalme of mercy,  
should moue them to desire  
eternall life, through the mer-  
cies of God in Iesus Christ, who  
will be gracious to every true  
beleevuing penitent: which gra-  
ces(poore prisoners) God send  
you: and feare onely to die eter-  
nally.

Before I end, I have a  
suite to all that profess the  
law, that if in this allegorize,  
fetched from such termes, as  
best knowneto them, then to my  
selfe, I do mistake, they would  
be pleased to passe ouer that, &  
make use with me of the spiri-  
tuall sence, which is the drift  
of my labour heerein. And so  
at the length, I take leauue, with  
my prayer to God for the peace  
of

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of Ierusalem, and for a prosperous  
successe to all that louse  
the Israel of God, with our  
Countries glory and safety,  
Amen.



# THE ISLE of MAN,

O R,  
*The Legall Proceedings  
in Man-shire.*

L A M E N T . 3 . 4 0 .

*Let vs search & try our waies.*



The lamenting  
Prophet I E -  
R E M Y in his  
dayes, full of  
lamentation,  
and mourning, seeing and

B also

also partaking with others  
of those miseries , which  
befell the state of the Iews,  
iustly procured at Gods  
hands for their sins , doth  
heere giue them aduice  
what was best to be done,  
that in this their distresse  
G O D might shew them  
mercie ; and that was to  
repent and turke vnto the  
L o R D , to the effecting  
whereof hee counselfeth  
them two thingslaid down  
in my Text. 1. To search  
out sinne. 2. and to put it  
to triall.

In the handling wherof  
I will proceed as here we  
do against a lewd and wic-  
ked

ked Malefactor , legally ,  
according to the lawes of  
this Realme .

The first part of my  
Text is to Search ; wee  
know that when one hath  
offended the lawes , hath  
committed any felonie ,  
murther , treason , or done  
any outrage for which he  
is to be apprehended , hee  
presently flying & hiding  
himselfe is pursued , and  
sought after , diligent search  
is made to attach him .

The Malefactor heere  
which doth so much harm  
on every one , euery where  
without ceasing , is Sinne .  
This is a notable Thiefe &

B 2 Robber ,

*Robber*, daring to set vpon  
any. Hee robbeth God of  
his honour, and man of  
Gods fauour. This *Thiefe*  
stole from *Angels* their ex-  
cellency of glory, from our  
first *Parents* their innocen-  
cie. This is hee that rob-  
beth vs of our graces, the  
spirituall money which we  
haue in the purses of our  
heart, to helpe vs in our  
journey to heauen. This  
*Villaine* bereaueth vs of  
our goods, driueth away  
our Cattell, spoileth vs of  
euery temporal blessing of  
our health, our peace, our  
libertie, and plenty. He it  
is that vtterly vndoeth vs,  
and

and maketh our estate miserable , that wee cannot thriue in any thing , Body or Soule.

This is a *Murthering Thief*, wheresoever hee breaketh in, by day or by night , there will he either kill or be killed ; Man and Sinne cannot both liue together. Most bloudily cruell he is , for hee will spare none. He slayeth the ho-rie head , and killeth the tender Mother with the new borne Babe. Hee regardeth no person , no sexe, no age, of so murtherous a disposition is he, and so inhumanely barbe-rous.

Pro 5.23.

Rom. 7.23.

He is a very strong thiefe,  
no humane power can sub-  
due him ; hee taketh man  
and bindeth him : for *In-  
guitic*, taketh the wicked,  
and holdeth him with the  
*cordes of his owne sinnes*. He  
will beare rule where hee  
commeth , all must obey  
him. He will command the  
*Reason* , raigne ouer the  
*Will* , and swagger ouer the  
*Affections* , and leade cap-  
tive the whole man , and  
make him seruicable to  
his lusts ; yea , and make  
him spend his whole e-  
state to maintaine him in  
his lustfull humours ; whe-  
ther it bee *Pride*, or *Drun-  
kennesse*,

kennesse, or Gluttony, or Idlenesse, or Whoredom, or whatsoeuer else it is ; he both trust and will haue maintenance, else will hee set all on fire : for wickednesse burneth as fire.

Isai 9. 18.

This is an ungratefull and mischieuos Thiefe : for let any entertaine him and sauour him, he will worke their ouerthrow. Yea, so vile a Villaine is he, that the more any make of him, the worse he is to them : for, *hee with-holds all good from them, bee procureth mischieves to light upon them.* Hee keepeth out Grace from having any entertainment.

Jer. 5. 25.

Jer 4. 18.

ment. Hee smothereth *Conscience* for speaking : hardeneth the *Heart* for feeling; blindeth the *Judgment* from discerning; stoppeth the *Eare* from hearing any good counsell : lameth the *Feet* from walking in Gods pathes : benummeth the *Hands* from doing duties of Charitie, and maketh the *Tongue* to falter in speaking of holy things. Neither yet doth he this only ; but he worketh Enmitie betwixt his *Fauourite* & his best friend, euen betweene God and his own *Conscience*. And to make vp the height of his

his Mischief; the more to strengthen himself against his foolish and vnhappy friend, hee at vnawares to him, lettereth in, and that into the best roome(euen the Heart) his great and most deadly enemy the *Diuell*.

Thus Couetousnes did let him into *Judas* heart, and set him on work to betray Christ. Flattery let him into the hearts of the false Prophets, to deceiue *Ahab*. Carelesnesse lets him in, to hinder the fruit of the Word. Losse of Gods graces lets him in, & seauen worse with him to ruine a man utterly. Hy-

Mat.26.14:

15.

1 King.22.

Mat.13.

Mat.12.

Act 5. 10.

pocritical vain-glorie, and Couetousnesse let him into the hearts of *Ananias & Saphira*; for vaine-glorie made them sell all, and to make a shewe to bee like *Barnabas*: but Couetousnesse with vnbeliefe adui sed them to withhold som of the money, least they should happen to want: but how to do this, & keep their credit they knew not; therefore *Hypocrisie, Vaine-glorie, Couetousnesse, and Vnbeliefe* called in Satan to heare his Counsell, who taught them to lye vnto the Holy Ghost, but to the death of them both.

Thus

Thus wee see what an vngratefull Villaine Sinne is to his best friends.

Lastly, this Thiefe is a pestilent subtle Thiefe. Sinne is deceitfull; it beguiled Adam, David and Salomon: Yea Saint Paul one once wrapt vp into the third heauen, doth acknowledge that it deceived him. And whom hath it not deceived? He is therefore carefully to bee auoide & taken heed of: and this robbing, murthering, strong, vngrateful, mischievous and subtil Thiefe diligently to besought out.

• But before Search can  
be

Heb. 3.13.

Rom 7.11.

*A Watch.*

be made, a *Watch* must be set to espie him out, that he may be attached.

*Watchman.*

The *Watch-man* appointed for this purpose is *godly Ielouſie* who hath euer an holy suspicion of a mans owne wayes, least in any thing, at any time, he should mis behaue himſelfe.

*Assistants.*

This vigilant *Watch-man* hath with him two *Assistants*: euer to accompanie him; the one is *Lone-good*, a zealous fellow for God & good duties: the other is *Hate-ill*, an angry and waspish fellow, and of a fierce countenance against sin.

These

These three euer keepe together, so as Sinne can-not so cunningly enter, but they can as quickly espie him, and as speedily pur-sue him, and put him to flight.

The place where these are set Watch-men is cal-led *Soules-towre*, a towne of great resort, a thorow-fare, neuer without ill mo-tions; the Trauellers, day and night, and the Posts which are Satans suggesti-ons, euer and anon passe thorow, and many at the Common Inne, the Heart take vp their lodgings.

This Towne is very spa-cious

*The Towne.*

*Travellers.*

*Posts.*

*The Inne.*

*Streets.*

cious and large, for besides many Back-sides, By-lanes, and Out-corners, there are foure great streets: *Sensé-street, Thought-street, Word-street and Deed-street*; in some of which this lewd companion Sinne, and his Cope-mates will be found wandering.

*charge.*

Deut. 4. 9.  
Pro. 4. 23.

Heb. 3. 12, 13

When the watch is set, they have a Charge giuen them by one in Authoritie, which is this, *Keepeth thy Soule diligently*: and withall to haue a watchfull eye to the Inne, and to take heed least at any time there be an heart of infidelite to depart from the living God:

com-

commaunding also the Watch-men to exhort one another daily, least their hearts be hardened with the deceitfulnesse of sinne.

These Watch-men haue also a Watch-word giuen them, euен a word of preuening Grace; saying to them, *This is the way walke in it, when they are turning to the right hand or to the left.*

To this Watch-word, Godly-Ielosid with his Associates doe diligently attend, keeping carefully the watch, so as the Thiefe is descried, & presently they make Hue and Crye after him.

This

Watch-  
word.

Ea.30.21.

Hue &amp; Cry.

How to  
know sinne.Rom.3.20.  
7.7.  
1 Ioh.3.4.

This *Hue and Crie* is written by the Bible-clarke, and containeth infallible markes to discouer sinne, whereby it may be certainly knowne ; and they are these :

1. By the *Law of the ten Commandements* : for by it commeth the knowledge of sinne : for euery failing in that which is commanded, and euery thought, word, & deed against that which is forbidden, is sin.

2. By every exhortation to vertue, and every dehortation from vice : being appendices to the Commandements , shewing what

what we ought to doe, and what ought to be shunned and auoided of vs.

3. By *every Threatning* which is the word of Gods displeasure for Sinne

Isa. 2.11.18.  
3.14. & 5.30.

4. By *punishments inflicted*, which is certainly Gods hand for Sinne ; for were he not prouoked by Sinne, hee would not afflict vs.

A&g.5.5. &  
13.11.  
Ier 25.6.  
Lam.3.33.

5. By the *bumble confession* of such as haue acknowledged their Sinnes in particular.

Ios.7.30.  
Psal.51.5.14.  
1 Sam.12.19

6. By *plaine accusations* laying Sinnes to mens charge, Isa. 59. 3. &c.

Mat.27.4.  
1 Tim.1.13.  
1 Cor.15.9.

7. By

2. Chr. 19. 2.  
1. Sam 3. 39.

7. By reproofes & checks  
for Sinne, 2. Chron. 19. 2.

8. By Places numbering  
up sinnes by name in su-  
dry Scriptures, Rom. 1. 29,  
30, 31, 32. 1. Tim. 1. 9, 10.  
2. Tim. 3. 2, &c. 1. Cor. 5.  
11. Gal. 5. 19, 20, 21. Rev.  
21. 8. Pro. 11. 1. Mich. 6.

11.

9. By the description of  
Sinne, shewing what it is,  
as in, 1. Jo. 3. 4. & 5. 17. Rom.  
14. 23. Pro. 21. 4. & 24. 9.  
& 14. 21.

10. By the Description  
of godly men negatively, by  
such things as they ought  
to auoide, as in Psal. 1. 1. &  
15. 3, 5. & 24. 4. Ezek. 18.  
6. 8.

6.8. Isa. 33. 15. Psal. 101.

3. & 16. 4.

Lastly, by the Description of wicked men, by their bad qualities and conditions, Psal. 10. 2. 11. & 12.

2. 4. & 57. 21.

The Hue and Crie thus set out, it is caried by the Spirit of Supplication, crying mightily to the Lord for grace & mercy to help in time of neede, as David did: who saw Sinne before him and then made hee Hue and Crie, saying:

Hauē mercy vpon mee, O Lord, according to thy louing kindnesse, according to the multitudine of thy mercie  
doe

Who carrieth  
the Hue &  
Crie.

Psal. 51. 1, 2.

*doe away all mine offences.*

This Hue and Cry must not be let slip at any hand, but be carried along in the pursuite, least in following of Sin, men be deceiued, and solide Vertues bee attached instead of Vices. For this wee must knowe, as Vices haue not a fewe friends, as after shall bee shewed; so Vertues haue many Enemies readie to informe against them, that they may be pursued after as Malefactors, that Sinne in the meane while may seeke shelter and escape; and the enemies are these:

i. One Mr. Outside, in  
the

*Virtues  
Enemies.  
i. Outside.*

the inside a Carnall Secu-  
ritan, a fellow that will  
come to his Church, keep  
his Sun-dayes and Holy-  
dayes. But yet in the Con-  
gregation while he sitteth  
amongst others , some-  
times he is nodding , and  
sometimes fast a sleep; and  
if he abide waking, then is  
his mind wādring abroad ,  
so as he remaineth still ig-  
norant , without any effe-  
ctual power of the Word;  
and beeing out of the  
Church he is presently vp-  
on his worldly businesse.

This fellow cannot a-  
bide any after meditation,  
or Christian Conference  
with

with others of that which he hath heard; and if hee espie any meeting together for this purpose, then he maketh information against them, and is readie to send the Hue and Crie, as against a priuy Schismatical conuenticling & vn-lawfull meeting. This is a vulgar *Ignoramus*, and a blockish Aduersarie.

2. *Wicked worldly-wise.*

Iam. 3. 15.

2. The Second is, *Sir worldly-wise*, a very foole to God, a selfe-conceited earth-worme, whose wisdome is from belowe, and therefore *sensuall*, *earthly*, and *diuelsb*, who proudly with much disdaine condem-

demneth and contemneth the wisdom which is from aboue, pure & peaceable, sincere and charitable; and is readie to send the Hue and Crie after it , as after foolish and doting Simplicitie.

3. The third is, *Sr. Luke-warm*, this fellow is a temporizing time-server, *Jack* on both sides , hee is all in the praise of moderation and discretion , one verie indifferent between this & that : Hee cannot endure seruent zeale ; but would haue Hue and Crie sent against it , as against a fiery mad-brain'd rashnes.

3. *Luke-warm*.

4. The

4. *Plausible  
Ciuiti.*

4. The Fourth is, S'.  
*Plausible Ciuiti*, a fashiona-  
ble fellow framed to a  
commēdable outward be-  
haviour for ciuility, but in  
matter of Religion he hath  
no more but what he hath  
by common education,cus-  
tome and example of o-  
thers. To the life of Reli-  
gion he is a stranger: strickt  
seruing of God, & a more  
narrow search of our waies  
he holds to be foolish scrup-  
ulositie, and is desirous to  
haue the Hue and Crie  
sent out against it, as a-  
gainst phantaſticall preci-  
nesse.

5. *Macbia-  
uſl.*

5. The Fifth is , M'.  
*Ma-*

Machiauell, a mischeiuous Companion: all for politie, little for pietie, & then in pretence only: He is a very *Iehu*, zealous against *Baal*, to roote out *Ababs* posterity ; for the more sure settling of the Kingdome to him and his : but in state Idolatry, a very *Ieroboam*, to keepe the kingdome from being reunited to *Judah*. He cannot suffer gaineful abuses to be reformed : but if any attempt any such thing, he accuseth them for factious turbulent spirits, & so would he haue the *Hue* and *Crie* made against their ende-

out.

C

nowis

6. *Liber-*

uours as against some Puritanicall tricke.

6. The sixt is, one *Liber-*  
*time*, this licentious fellow  
hath a Chiuerell con-  
science, caring for nothing  
but how to passe on along  
his life in pleasurable con-  
tentments. Religion by  
him is held to be but a de-  
vised Policy to keepe men  
in awe of a Deity ; and  
therefore when hee seeth  
Religion to be made con-  
science of, hee presently  
causeth Hue and Crie to  
bee made against it, as a-  
gainst Hypocrisie. This  
prophane enemy laugheth  
at, and mocketh Christia-  
nity.

7. The

7. The seventh is, *Scrupulosity*: this is an vn-sociable and a snappish fellow, he maketh sins to himself more then the law condemneth & liueth vpon fault finding. *Weaker Apprehension* is his Father, & *Mis-understanding* his Mother, & an *Uncharitable hart* his nurfe. The vse of Christian liberty if it be more in his conceipt then hee pleaseth to like well of, then would he haue the Hue & Crie sent against it as against *Carnal security*. This is a ridged & censorious Aduersarie.

8. The eighth is the *Babbling Babylonian*: this is a

7. *Scrupulo-  
siae.*

8. *Babiloni-  
an.*

doating companion, and superstitiously foolish he boasteth of antiquity, though his waires bee Novelty : yet hee will haue it the Old Religion, and if any forsake it as Idolatry, those he condemneth for Schismaticks, and labours to haue the Hue and Crye sent out against all Reformation in Christian Churches as against Heresie. This is a bloody Antichristian Adversarie.

These are the principall Informers (for I passe by petty companions) which endeavour to mislead the pursuer of sinnes, and to set

set him to attauch very eminent and excellent Vertues for Vices. Therefore it is necessary to haue Sinne set out by markes infallible in the Hue and Crie : else this subtil Villaine Sinne will craftily beguile the pursuer, and will escape either by the shifftes which he canne make to deceiue him, or by his many friends he hath ro keepe him from bei ng apprehended.

The shifftes which comonly a thiefe maketh to escape in his flying away, are two,

I. Is his Counterfeiting the habit of an honest man : so Sinne craftily putteth

Shiftis to escape.

*A shew of  
virtue.*

vpon himselfe the shew of Virtue as Iehu did peace, for the getting of a Kingdome, and establishing of it to himselfe ; whose sinne was couered with a pretended and hypocriticall zeale for the Lord. *Ananias and Sappira made shew of liberality like that of Barnabas,* not discernable till Peter discouered it. For as Satan can transforme himselfe into an Angell of light, and his Apostles into the Apostles of Christ : so canne Sinne, the seede of Satan, put vpon it selfe the counterfeit of virtue.

*2 Cor. xi. 13,  
14.*

*The name  
of virtue.*

2. A Thief will alter his

his name, and by assuming  
the name of an honest  
man oftentimes escapes  
away; and after this man-  
ner also escapeth sinne,  
Vice getting vpon it the  
name of Vertue. And so  
*Drunkennesse* escapeth vnder  
the name of *goodfellow-  
ship*; *cōcerowfnes* vnder the  
name of *Good-husbandry*; *Filthy Ribaldry*, vnder the  
name of *Meriment*; *Pride of  
apparell*, vnder the name of  
*Decencie and Handsomenes*;  
*bloudy Revenge for wrongs  
offected*, escapeth vnder the  
name of *Valour*. *Foolish  
wastfulnes*, vnder the name  
of a franke and liberall dis-

position; Superstition vnder the name of Denotion of Forc-Fathers and the old Religion. Remisnesse, in punishing Gentlenes; Flatterie, vnder the name of Vnoffensiuenes; Luke-warmnesse in Religion vnder the praise of Discretion, and many such like foule Vices, doe thus deceitfully hide themselves and so escape vnattached.

If by these his Shifts hee cannot escape Godly-zealousie, that conistant pursuer, the wil he seek to be holpen by his kindred and friends; for sin hath many, who wil either so defend him, or excuse

çuse him, or deny him, or  
hide him, or make him so  
little in fault, as will almost  
perswade godly iealousie,  
that it is even needlesse so  
ragerly to pursue after him.  
¶ This first of these is  
his *Grandire Ignorance*; for he knowes no sinne, he  
can not reade the *Hue* and  
*Crie*: he breedeth sin and  
bringeth him vp & maketh  
no conscience of it: if sin  
get into his house, he holds  
himselfe safe enough.

This second his bro-  
ther *Error*, the sonne of Ig-  
norance: this fellow mista-  
keth all, and misconstrueth  
the whole *Hue* and *Crie*,  
-wel

1. Ignorance

2. Error.

and canne finde no fault with sin, and so endeuoureth to send the pursuer another way.

3. *Opinion.*

3. The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whether it bee a sinne or no? And will endeauour by probabilities to make it no sinne, that so he might make the pursuer to desist. Thus fitties of profit and such as may prevent certaine dangers are disputed, *Pro & Con*, as mensay, The sinne of Visurie by many is brought vnder Opinion, as law.

lawfull some way.

So the Sinne of Idolatry to goe and heare a Massie without inward reverence, as it was disputed in Queene Maries daies, to preuent the eminent danger of death then; Many sins evident enough are made disputable, if they yeeld profit, or be delightsome to the flesh, or such as may helpe to keepe a mans person or state in safetie; for all these Opinion wil be a Proctour.

4. The fourth is, one M<sup>r</sup>. Subtiltie, his wit being attended on by little Conscience of the Truth. This man

4. Subtilty.

man commeth with his distinctions to cleere an Act from sinne ; thus with his *latria, & doulia* he wil haue Idolatry no Idolatry : so with his biting and not biting, and lending to the rich vpon Vse, but not to a needie brother , damned Vsurie must bee no sinne. This *Subtilty* of wit with a chiuettell Conscience maketh fowle sinnes to passe along as no sinnes.

5. The fift is called *Custome* ; this old Syre patronizeth many vaine and sinfull practises. By this the Jewes hold it no sinne in them to demand, and ih

*5. Custom.*  
Mat. 17. 18:  
10. 21. 26.

*Pilate*

Pilate to let loose to them, a wicked *Barrabas*, one worthy to die for insurrection and murther.

Io. 18.39.40

6. The sixt is a Popish fellow called *Fore-Fathers*: he aduanceth his Auncestors and their worth, and thinketh so well of them, that to imitate them is no sinne. Thus the Samaritans iustified their false worship.

6. *Fore-Fathers.*

7. The seuenth is one *Sir Power*; he maketh euer that warrantable which Law establisheth, ordaineth, and deereeth. Great and capitall sumpes in the Romish Synagogue are thus

Ioh 4.20.

7. *Power.*

8. *Sampler.*

Ier. 44. 17.

9. *Most-doe.*

thus countenanced.

8. The eight is Sir *Sam-  
pler*, who produceth for  
patternes great mens and  
learned mens examples, as  
if they could not doe a  
missle : but whatsoeuer  
they doe or say, it must be  
good and lawfull, and  
therefore imitable with-  
out sinne.

9. The ninth is Sir  
*Most-doe*, who main-  
tai-  
neth sinne from a generall  
practise, because multi-  
tudes do it heere and there  
& euery where; and there-  
fore no sinne to doe such a  
thing which almost all or  
the greatest part doe.

10. The

10. Sillie.

10. The tenth is one Sir Sillie, one made all of good meaning, who will qualify the fact by thinking no harme or intending well. Thus would *Saul* haue iustified his rebellion, and *Abimelech* excused his taking of *Abrahams* wife. And thus vaine persons excuse there wanton communication, lasciuious songs, foolish ieastings, & such like, saying, they meane no harme, they onely make themselves merty. Thus Sir Sillie is hee that maketh simple soules pleade good meaning, for al their foolish superstitions, blinde

1 Sam. 15.15

Gen. 20.5.

11. Vaine-  
hope.

Gen. 3. &c., 1.

12. Pre-  
sumption.

Deut. 29.

blinde deuotions, and li-  
centious metriments.

The eleuenth is *Vaine Hope*: this teacheth to put off the fault to some other, as *Adam* to *Eve*, and *Eve* to the *Serpent*; and to denie the fact as *Caine* did euuen to God himselfe; thereby hoping to shiftoff sinne, and to escape pun-  
ishment, who maketh God all of mercy.

The twelft is the Lord *Presumption*: he feareth not judgement, he blesseth him selfe in his euill waies, hee maketh a couenant with death, and a league with Hell, and suffereth sinne to bee

bee his daily guest, and wil let the *Hue and Crie* passe along without any feare of perill, as nothing at al concerning him.

Isa. 28.15.16

The thirteenth is Sir *Wilfull*, hating to be reformed: this is an obstinate friend for sinne; who will wilfully defend it, and bee carelesse of all reproofes. This fellow in contempt will tread downe the *Hue and Crie* vnder his feete, and maintaine sinne.

13. *wilfull.*

The fourteenth is Sir *S<sup>t</sup>.Like*, which vnder the shew and shadow of Piety, aud pretended honesty wil couer much iniquity, and hide

14. *s<sup>t</sup>.Like.*

hide it for a time that it bee  
not taken by the pursuer  
with the *Hue and Crie*, such  
were the Hypocriticall  
Scribes and Pharisees.

These great ones and  
many other moe are the  
friends of this Thiefe and  
Rebell: but yet for all these  
Fauourites godly ielouſie  
espies him out, and his har-  
bour, and presently goeth  
to a Iustice of Peace to  
procure a warrant for the  
Constable to attach him,  
and all his companions  
with him.

The Iustice is not one  
of a meane ranke or any  
pettie Iustice, but the very

*Lord*

*Lord Chiefe  
Iustice.*

*Lord Chiefe Justice of hea-  
uen and earth, the Lord  
Iesus : For it is hee that  
can giue the warrant to at-  
tach sinne, no other war-  
rant will sinne obey.*

*Warrant.*

*The Warrant is the  
Power of Gods Word.  
The Forme of which war-  
rant is, (as you see in my  
Text) to search out and  
attach sinne, with all his  
Associates and to bring  
him and them before Au-  
thority to answer to such  
things as shall be objected  
against them, in his Maie-  
stie the King of Heauens  
behalfe.*

*The procuring of this  
War-*

*Secretaries.*

Warrant, is by going unto, and conferring with some of the Lord Chiefe Justices Secretaries, the Writers of holy Scripture, setting downe this charge as Ieremie doth heere, to search and trie our waies.

This Warrant pro-  
red, Godly Ielousie taketh and carrieth to an Officer which hath Authority to make search and attach sinne.

*Vnderstan-  
ding.*

This Officer without which sin neither can nor indeed will be attched, is Vnderstanding who knoweth what sinne is.

Now as there be fower sorts

orts of Officers which may attach Fellons by Warrant. of The Deputie Constable, the Tithingman, The Rettie Constable, and the Head Constable: so is the spiritual Officer four-fold.

i. The Deputie Constable is commonly some Neighbour, intrusted to performe the office in the others absence: this is the very shadow of a Constable, and will not willingly intermeddle in any thing: so as the people where hee dwells, may doe for al him, what they list.

This Deputie Constable  
in

i. Deputie  
Constable.

*Vnderstan-*  
*ding dauke-*  
*ned.*

Ephes.4.18.  
¶ Ioh.3.11.

Ephes.4.18.  
19.

in this spirituall Towne-  
ſhip is the *Vnderstanding*  
*darkened*, the ſonne of Ig-  
norance and grandchilde  
of *Blindneſſe of Heart*: this  
is a blinde Conſtable, and  
hath neuer an eyc to ſee  
with.

This ſuffers all disorder  
in the whole man or Soule-  
Towne-ſhip. Heere be ſuch  
as bee alienated from the  
life of God, paſt feeling, gi-  
uen ouer to worke all vn-  
cleanness with greedineſſe  
All the affections are quite  
out of order, and no care  
taken for their reformati-  
on: for this foolish fellow  
employeth himſelfe about  
his

his grounds, cattell, sheepe  
and oxen, about buying  
and selling; as for the estate  
of his soule, he is to it a ver-  
ty stranger: He knowes the  
price of corne, oxen, and  
sheepe: but what is the  
excellencie of Vertue,  
what the euill of Vice,  
what the price of his soule,  
hee neither knowes nor  
cares to know.

2. The *Titbingman*  
which commonly is a  
meane fellow, and soe con-  
temptible, as few or none  
care for him. And there-  
fore heereupon is very lit-  
tle or no reformation  
where hee hath his dwel-  
ling.

2. *Titbing-  
man.*

ling. If any amendment be sought, it is onely of some notorious shameful misde-  
menors and hee must bee  
much called vpon for this  
too, else no reformation  
thereof; and as for many  
other offences there is no  
care had at all.

*Grosse-  
verständing*

2.Pet 1.

This Tithingman is  
*Grosse-  
verständing*, like one purblinde who  
cannot see a farre off, but  
onely grosse transgressions  
forbidden in the Law, ac-  
cording to the sound of  
the bare letter onely; as  
Theft, Murther, Adultery  
and so forth. The spirituall  
meaning and large extent  
of

of the Commandement; he is wholly ignorant of. This purblinde Tything-man suffers a number of disorders in his Towne-ship, and must be much vr- ged to see very grosse and foule misdemeanours; else will hee not seeke to re- forme them.

3. The *Pettie Constable* which is some ciuill honest man of the Parish, and perhaps hath some Coun-trie learning, but yet is an one-eyed fellow, halfe sighted, and so passeth by many faults.

This Pettie Constable is the *Understanding* some-

D              what

*3. Pettie Constable.*

*Understan-  
ding some-  
what cle-  
red.*

what cleered : hee hath an insight into the Morall Law, who by ciuill education, some art and learning, & an outward forme of Religion, and reading in the Bible now and then, can speake of the Gospell Historically, and prettily discourse of Religion.

But this his knowledge is onely superficiall, for neither in the Common Law which is the Law Morall, neither in the Statute Law, the Law of the Gospel or Law of Libertie is hee any professed Student. He is no *Innes-of-Court* man, never brought

vp in the *Inner Temple*. He maketh neither the Common nor Statute Law his profession.

As he is no Student in these; so is he no practitio-  
ner but only aymeth at ci-  
uill behauisour, common  
honestie, and careth to be  
held onely a Christian at  
large, and to professe the  
Religion of the present  
state, without anymore cu-  
rious endeuour to pro-  
ceede farther to finde  
out the power of Re-  
ligion.

Therefore where this  
kinde of vnderstanding  
dwelleth there care is had

D 2 : onely

onely to see to discord; and against ciuill honestie and common morall duties, and against courses apparently dangerous to his outward estate; and those things which may offend the most or the greatest sort amongst men. This halfe-fighted Constable, superficial fellow in diuine truth aymeth at no more.

The sinnes immediate-  
ly against God and against  
his Gospell, as vnbeliefe,  
impatience, pride, dis-  
daine, enuie at other mens  
guifts, presumption of  
Gods mercie, abuse of his  
fauours and many such he  
taketh

taketh no notice of, but permitteth them to liue where he hath to do without controule.

4. The *Head or chiefe Constable* is a man of a right and good vnderstanding, knowing his office, and the duties thereto belonging with care and conscience to discharge the same: for hee is studious in both lawes, and a good practitioner therein.

4. *chiefe Constable.*

This Chiefe Constable is *Illuminated vnderstanding*: this is one, that hath both his eyes to see with, of nature and of grace, hee is well read both in the

*Illuminated vnderstanding.*

Common Law, the Law Morall, and the Statute Law, the law of liberty, the Gospell of Christ, he hath beene a long Practitioner in both, and is called the *spirituall man* who can disceerne & iudge of al things.

The place of his common abode and dwelling is in *Regeneration*, a very healthfull, comfortable & commodious habitation. Hee is no stragler, but loueth to keepe home and to looke to his office.

Hee hath an excellent Familie, his Wife is called *Grace*; his two sonnes, *Will*, and *Obedience*; his three daugh-

*1 Cor 2.*

*His habita-  
tion is Re-  
generation.*

*His Family.*

daughters *Faith, Hope, and Charitie*; his two seruants, *Humility and Selfe-denyal*; and his two maides, *Temperance* for his Summer-house of Prosperity, and *Patience* for his Winter-house of aduersitie.

This *Chiefe Constable* where he dwells, keepeth very good order, he suffreth not the rebell finne to rule and swagger in the Towne-ship of his soule.

If Drunkennes, as once in *Noah*, or Adultery, as once in *David*, or Pride of heart, as once in *Hezekiah*, or Enuie, as once in *Miri-*

am, or such like happen to bee found where hee hath to doe, he speedily sendeth them packing. For though they may at vnawares perhaps creape in and bee found where he dwelleth, in some Streete of his Towne, yet they get there no abiding place. Though he cannot euer and at all times preuent their creeping in, yet hee alwaies taketh care that they settle not themselues where hee hath to doe, but will dislodge them wheresoeuer he shall finde them, for he is very carefull in his office, to dischargete it to the vtmost.

This

This Chiefe Constable is he to whom Godly-Jelousie bringeth his Warrant to seeke out the rebell Sinne and to attach him.

This Constable having receiued the warrant, presently addresseth himselfe to make the search. But for that sinne is Masterfull (especially euery capitall Sin, which is attended on by many other) and will not easily submit, but dare make opposition against authority, till he bee ouer-mastered ; therefore this man taketh with him sufficient companie, to watch sinne for escaping, to goe

very strongly to attach him, & to hold him when they haue him, so as never a friend may dare to side with him.

First he taketh his owne two seruants, *Humility*, & *Selfe-deniall*, which euer in euery search necessairly attend him.

Then going together hee calleth vpon his next neighbour ; *Godly sorrow* with his seuen sons ready to beare them Companie, *2 Cor. 7 11.*

The first of these is *Care* to finde out sinne that it may not be hid.

The second is *Clearing*, which,

*Aydants.*  
*2 Seruants.*

*2. Neigh-*  
*bour.*  
*Godly-Sor-*  
*row.*

*7.Sonnes.*

*1.Care.*

*2. Clearing.*

which, when hee espieth sinne, will not winke thereat, nor partake with it.

The third is *Indignation*, a fierce fellow which can neuer looke vpon any sin, but with a godly anger.

The fourth is *Feare*, not naturall or dastardly feare, nor seruile feare, all too base minded to attach sin, but such a feare as maketh him to stand in awc of God, reieeting all fellowship with the wicked and partakers with sinne.

The fist is *Vehement desire* to apprehend sinne, to be in Gods fauour, in loue with the godly and free from

3. Indignation.

4. Feare.

5. Vehement desire.

from his own corruptions.  
This is a stirring fellow.

6. *Zeale.*

The sixt is *Zeale*, who dare seaze vpon euен the most Capitall Rebell, for he is like to *Phinees*, ready to thrust him thorow, and to kill him wheresoever he findeth him.

7. *Reuenge.*

The seventh is *Reuenge*, who answereth so his name; for hee desireth to pay sinne home for the wrong he hath done him, and would haue him proceeded against to the vttermost. This fellow lustily layeth hold on sinne, and bindeth him at the *Chief Constables* command to leade

leade him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebel, & strongest Thiese. What Sinne in the soules is it, which this Chiefe Constable with his men, his neighbour, Godly Sorrow and his seuen sonnes cannot ouermaster, and leade by Gods grace Captiue and make it the Kings Prisoner.

As the Constable goeth with these his many neighbours, and with his owne seruants to the number of tenne besides himselfe, a couple of busie fel-lowes

*A coup'e of  
busie fel-  
lowes.*

lowes vncalled, thrust in themselues to increase the number.

*2. Selfelone.*

The one of these is *Selfe-lone* a pestilent fellow, for hee not onely can hinder the Constables diligence in taking paines to search, but in searching to be too partiall and ouer respectiuue to himselfe, if the sinnes sought after bee either pleasurable or profitablie : but also withall, hee can dull the spirit of godly sorrow, and doe his seuen sons very great mischiefe, as by their confessions afterward it doth appeare.

There-

Therefore when the Constable vnderstanding espieth him, hee commandeth forthwith his seruant Selfe-deniall to put him out of the company for hindring the search.

The other is Selfe-conceit; The former lewd companion disordereth all the affections: this blindeth iudgement, by the overweening of a mans selfe, and will picke the warrant out of the Constables pocket, and will blow out the candle-light which is in the Constables hand, if hee bee not preuened.

2. Selfe con-  
ceipt.

This

*Pro. 12.5. &  
3.5.7.*

*Isai. 5.31.*

*Pro. 16.3 25.*

This wretched fellow  
of all wise men is held a  
foole, for the way of the  
foole is wise in his owne eyes  
and there is more hope of a  
foole then of him that is wise  
in his owne conceit, and  
therefore are we dehort-  
ed, from being wise in our  
owne eyes, or leaning to our  
owne wisdome, and a woe  
is pronounced against  
such: yet is the foole a ve-  
ry dangerous foole, and a  
knaue too; hee will so de-  
ceive by flattery. Hee will  
make a man belieue his  
ways to be cleere in his own  
eyes, when the end thereof is  
death. Yea can beguile a  
genera-

generation of men, & make them to thinke themselves pure in their owne eyes and sight, and yet are not washed from their filchinessse. Such a conceited foole was the Laodicean Angell.

Pro.30.12.

Ren.3.

The Constable therfore commandeth his man *Humilitie* to thrust this foole and knaue out of their company before they make search for sinne: for if these be suffered to goe along with the rest, labour is but lost, sinne will never be found out and atta-  
ched.

Now when the Consta-  
ble hath ridde away these  
two

two troublesome companions(for they vsually goe together) then hee goeth on to the place where hee knoweth that finne hath taken vp his lodging.

*The Inne  
Mistresse  
Hearts  
house.*

The place is a *Common Inne*, an Harlots house called *Mistress Heart*, a receptacle for all Villaines, Whores, and Thieves, and for all dishonest persons whatsoeuer, none denied house-roome or harbour there.

And that shee is such a dishonest woman is cleere and evident as in her arraignment shall be fully proued.

But

But to couer her naughtinesse as much as shee may, shee hath gotten into her house one called *Oldman*, corrupted by her deceitfull lusts, to become her husband, when indeede shee is his owne daughter, and so liue they in incest together, & keepe rout and ryot night and day. If any honest Traveller (a good and godly motion) happen sometimes to fall in there vna-wares, hee is straightway denied entertainment. Her answer is by and by, that her lodgings are taken vp for other manner of men,

*Oldman.*  
Ephes 4:23.

men, there is no roome for any such troublesome guests as these bee: none can bee merry for them where they come, hindering all good fellowship.

*Fiue doores*

The house which this Harlatry dwelleth in hath many in-lets, Fiue doores open for their guests to come in at. These fiue doores are the fiue sensses.

*I. Hearing.*

The first is *the doore of Hearing*: the first that euer was open to let in sin, as, wee may learne in the Serpents beginning to tempt *Eua*. At

*Gen. 3.*

At this doore, entereth  
in Lying, Slander, Back-  
biting, filthy Communi-  
cation, Flattery, Sweating,  
Error, Heresie, False-do-  
ctrine, Tale-bearing, Blas-  
phemie, and with these  
enter also ill Opinions  
of one another, vnchar-  
itable iudging, Ill-suspition,  
rash credulity, and ma-  
ny other sinnes caused and  
committed by the tongue  
through want of wise-  
dome and charity.

The second is the *doore*  
*of Seeing* at this enter in the  
lusts of the eye: Fornicati-  
on, Adultery, Couetous-  
nes, Desire of Naboths Vi-  
neyard.

2. *Seeing.*  
1 Joh. 3.

Gen. 6.  
Ies. 7.

Psal. 119. 37.  
Iob. 31. 1.

3. *Tasting.*

Pro. 23. 2. 30.  
21.  
1 Cor. 5. 11.

yard. The marriage of the Sonnes of God with the daughters of men : *Acbans Theft*, who saw a wedge of gold, and desired it, and tooke it : many are the sinnes which enter in by this doore, through want of Chastity and Contentment.

The third is *the doore of Tasting*; at this enter in Ryot, Gluttony, Drunkennesse, Reuellings, and the fruites there of Chambering and Wantonnesse, Prodigality, Quarreling and Fighting: and many other cursed effects of seeking to satisfie the appetite:

rite : which the godly man auoideth, and also the very occasion thereof by Sobriety and Temperance.

The fourth is *the doore of Smelling* ; at this enter in foolish Niceties, Perfumings and other allurements to dalliance, Effeminatenes and such like.

The fist is *the doore of Feeling* : at this doore entereth Wantonnesse, Laciuousnes & other fruities of the flesh.

These be the doores by which all sinne ordinarily entereth into the Heart, except Originall sin bred within, and brought from the

4. *Smelling.*  
Pro.7.17.

5. *Feeling.*  
Rom.13.13.

the wombe; as also Satans immediate suggestions suddenly cast into the Heart.

When finnes enter in, at any of these doores, they first come into the *Halle* where attendeth *Common sense* to welcome them.

Then they goe into a *Parlour*, a more inner roome, and there stayeth *Fantasie* to entertaine them.

After this they ascend into an vpper *Chamber* and are there receiuied of *Intelligence*, who presently acquainteth Mistresse Heart

*Halle attē.  
dant com-  
mon sense.*

*Parlour at-  
ted Fāfasie.*

*Chamber.*

*Intelligence*

the

the Mistresse of the house  
with it, which is in her  
*Dyning-roome*, what are the  
company and number of  
her guests came in : For  
this Hostesse is a stately  
Dame, and is not to bee  
spoken with by and by.  
Thus as you haue heard  
are her guests entertained  
and brought in vnto  
her.

*Dyning-  
roome.*

With her are eleuen  
Daughters attending her  
as Maides, lewd Strumpets,  
and as impudent  
Harlots as her selfe.

*Hearts  
Maides.*

These eleuen waiting  
Maides, ate the eleuen pas-  
sions of the Heart, corrupt,

*ii. Passions*

E                    dis-

disorderly and immoderate wantons, which bee these.

1. *Loue.*

The first is *Loue*, set all on pleasures, profits, honours, and wholly vpon worldly and fleshly Vanities; contrary to that in I Job. 2. 15. *Loze not the world, nor the things that are in the world.*

2. *Hatred.*

The second is *Hatred*, which is contrary to *Loue*, setting it self against Gods Word, good men & good things, a mischeiuous maid euer setting one another at odds, and disquieting often the whole house and the rable of guests.

The

The third is *Desire*, neuer content, but would haue sometimes this, and then that, now heere, now there, neuer resting, neuer satisfied with either riches, or honours, or variety of pleasures.

3. *Desire.*

The fourth is *Detestation*, contrary to desire which loatheth and cannot endure good counsell, good company, godly conference, much lesse reproofe or any opposition in her waies

4. *Detesta-tion.*

The fift is *Vaine-hope*, which possessing the Heart maketh it foolishly presumptuous.

5. *Vaine-hope.*

*6. Despaire.*

*Jer. 18.12.*

*7. Feare.*

The sixt is *Despaire*, contrary to *Hope*, which causeth actes against reason, against nature sometimes: as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Iudas* who killed themselues. It also maketh men runne into dissolute and rebellious courses, euen to walke wilfully or in euill, as being without hope.

The seventh is, *Feare*, which passion doth so slauishly captiuate the minde, as it will make a man forget his dutie to God, so as he may escape danger with men, as it did *Peter*, and *Pilate*.

The

The eight is *Audacity*, contrary to *Feare*, which maketh a man foole-hardy, without deliberation to thrust himselfe into imminent dangers as it did the Israelites.

8. *Audacity*

Numb. 14. 40

The ninth is *Joy*, which cheereth a man when hee bath that which he delighteth in, be it neuer so ill, as it did the Inhabitants of the earth at the destruction of the two Prophets.

9. *Joy*.

Rev 14. 10.

The tenth is *Sorrow*, contrarie to *Joy*, which afflieth the soule, causing weeping and wailing, la-

10. *Sorrow*.

Exod. 12. 30.

xi. Anger.

1. Sam. 25.  
Heb. 3. 5.  
2. King. 5. 13.  
1. King. 32.

In his Summs.

mentation and mourning, often with an outcry as in the land of Egypt.

The eleuenth is *Anger*, which commeth vpon a man not onely for apparant iniurie as on *David* against *Nabal* but vpon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisha*, and *Ahab* against *Michaiah*.

There is no Passion contrary to this : for though quietnesse bee contrary to Anger, yet its no passion : therefore there are but eleven as *Thomas Aquinas* reckons them.

Besides

Besides these attending  
very diligently on Mistref's  
Heart, shee hath a man ser-  
uant called *will*.

Man-ser-  
uant.

*will*.

This *will* hath three at  
command vnder him, the  
Fete, the Hand, the  
Tongue, like the Hosteler,  
Tapster, and Chamber-  
laine. All these are at  
Mistrefse Hearts and her  
Maides commands.

If Love in a Maide affect  
a young man, though all  
her friends bee against it:  
yet marke how shee sets  
*will* on worke for her. I  
*will have him* (saith shee)  
though I never haue good  
day with him. *Will* heere

*Love*.

Gen.38.16.

must make the match against all gaine-saying. *In-dah* he lusted after one hee saw in the way (not knowing it to bee *Tamar*) Will must heere make the filthy bargaine. What saith shee, *wilt thou giue me?* I *will*, saith hee, giue thee a Kid.

Hatred.

Gen.37.41.

1 King.1.5.

2 King.5.20.

As *Loue* sets *will* a work, so doth *Hatred*, as we may see in *Esan*, I *will* kill my Brother *Jacob*. So doth *Desire*, as in *Adoniah*, who said, I *will* be King. In *Gebezi*, greedy of gaine. I *will* runne after him: *will* heere made the feete to runnd, the tongue to speake, the hands

hands to receive. So in Iudas to betray Christ, will must doe it. What will you give me? And I Will deliuier him, deliuier him into your hands? Thus to these and all other Passions, this will is made a packehorse, a slauie, and without him they can doe nothing. will is the man that must euer doe the deede for euery Passion, though they bee contrary one to another: miserable is his seruice, that must be commanded by so many Mistresses, and so disagreeing among themselues one from another.

Mat 26.15.

E 5 When

Prouision.

When the *Heart* hath entertained her guests thus as you haue heard, and receiued them into her *Dyning-roome*, prouision is presently made for them, yea shee hath it euer readie for them, as never being without manie guests.

Table Insta-  
bility.

The *Table* is spread which all must sit at, and this Table is *Instabilitie*: for inconstant are the thoughts of the whorish *Heart*.

The Table therefore is not square, but round, turning about both for more company, and also that her guests

guests may take their places every one of them as they come, without discontent.

For albeit there bee degrees and differences of faines, yet to her they are alike welcome, one as well as another: although some at one time sit neerer to her then at another, as guests doe that sit at such a round Table.

The Table-cloth that covereth it is *Vanity*: for upon *Instability* with such vicious guests, what can there bee but *Vanity*. This *Salomon* found in all his *Inunctions*, *Ecclesiasticus*.

Table-cloth  
vanity.

The

Bread.

The Bread set on the Table is the *Fisnesse* of euery Sins proper object, without which sinne Actuall can no more liue then a man without bread.

Salse.

The Salse, which seasoneth sins appetite to feede it selfe, is *Oportunitie*, for time, for place, for person; this sharpeneth sinne to be working, as the aptite to receiue food, when it is well seasoned.

Trenchers.

The Trenchers, to eate on are *Strength* of euerie mans Nature to ad Sinne.

Napkins.

The Napkins, to make cleane their hands and mouth

mouth in eating are the pretended shewes of Virtue, contrarie to these Vices, by some good workes ( so they wipre their mouthes, as the Harlot in the Prouerbes ) and by some good deede of either one kinde or other outwardly done, and thus they wipre cleane their fingers, and will not be thought to bee the vncleane persons which they are taken for.

The Dishes of Meate set before them are onely three.

The first is the Lusts of the Flesh & this is serued vp in

Dishes of  
meate.

1. *Fleſh.*

in the *Plate of Pleasure.*

Of this Dish feedeth hartily Adultery, Fornication, Incests, and all other of the like nature.

*s. Eyes.*

The second Dish is *Lust of the eyes*, and this is setted vp in the *Platter of Profit.*

Hereon feedeth Covetousesse, Vsurie, Oppression, Bribery, Extortion, Vnhonest gaine and such like. Of one of these two Dishes doe all sinnes taste, except the sinne of Swearing, in which is lewd profaneness of Heart, but neither pleasure nor profit as in other sinnes : though by

by swearing vngodly men sometimes in being and selling make gaine vniustly.

The third Dish is *Pride of Life*, and this is serued vp in the Charger of worldly Estimation. This is a very windy meat which puffeth vp the minde with vaine-glory of an emptie title of some honour , as a bladder is with winde , and yet is very costly feeding.

3 Pride.

On this Dish feedeth Arrogancie, Pride of spirit, Loue of Eminencie, Desire of Superiority, and Outward Reuerence and such like, for which they are

*Drinke.*

are made to pay well.

The *Drinke* which they drinke to make them digest there meate is the *Pleasurablenesse of sin* for the present.

*Waiters.*

The *Waiters* at this Table to give attendance that nothing be wanting are the *Eleuen Maides*, with *will* there man.

These Harlots humour their guests and are ready at a becke to giue contentment.

Where *Incontinencie* sits, there *Wanton-Loue* will waite.

Where *Displeasure* is, there *Hatred* will attend.

Where

Where Covetousnes is,  
there vnsatiable Desire will  
be.

Where Flattery, that  
base-humoring dispositi-  
on to get grace and fa-  
vour sitteth, there Feare to  
offend will stand by.

Where Impatiencie takes  
his place, there Anger is  
ready waiting to doe his  
will.

Where Inconsiderate-  
nesse sits, there Audacity  
and Foole-hardinesse will  
waite.

Where sullen Male-  
contentednes sits, there Dis-  
paire will soone giue atten-  
dance.

Where

Where *Iousiality* taketh his place, there *Joy* will bid him welcome.

Where *Credulity* sits, there *Vaine-hope* will bee.

And thus they attend vpon the Table to give their guests all content to the vtmost.

After full feeding followes the taking away of these Dishes of Pleasure, Profit and honour.

Now where *Vanity* was the *Table-cloth*, what can the taking away bee, but *Vexation of Spirit* as *Solomon* speakes : for it is with these, as with guests in an Inne,

*Taking a-way.  
Vexation  
of Spirit.*

*Eccles. 2. 11.*

Inne, all metrie and pleasant while they bee eating and drinking , till the *Chamberlaine* commeth to takeaway & giueth them a round reckoning, and then they take to their purses with almost a deepe silence : so vnpleasing is payment on a suddaine.

After Supper, *Mistress Heart* prouideth them their Lodging.

The place they lye in, is but one roome for all their guests , but it is large enough for all : the roome is *Naturall Corruption*.

In this roome lyeth *Mistresse Heart*, all her *Maides*,

*Lodging.*

*Naturall corruption.*

*Maides, her man Will,* and  
all her guests together, like  
wilde Irish.

With these eleuen Har-  
lots lye these guests in so  
manie severall beds.

Seuerall  
Beds.

Of *Lone.*

Of *Hated.*

1. In the Bed of *Lone*,  
lie Wanton thoughts, La-  
ciuousnesse, filthic Com-  
munication, Fornication,  
Adultery, Whoredome,  
and other sinfull vnclean-  
nesses.

2. In the Bed of *Hated*,  
doe lie Mindfullnesse of  
Wrongs, Ill speaking,  
Backbiting, Slandering,  
Railing, Quarreling, Figh-  
ting, Revenge, Murther,  
and such like.

3. In

Of Desire.

3. In the Bed of *Desire*  
doe lye, Gouetousnesse,  
Theft, Oppression, Rob-  
berie, Fraud, Colonage,  
and such like.

of Desira-  
tion.

4. In the Bed of *Dete-  
rmination* lie want of Charitie,  
dis union of Spirits, Dis-  
cord, plotting of destruc-  
tion, and such like.

of Vaine-  
hope.

5. In the Bed of *Vaine-  
hope* lye violent assaies, to  
effect what they hope for :  
sometimes neglect of law-  
full meanes, presumption  
of mercie, abuse of Gods  
saviour and prophanenes.

of Despaire

6. In the bedde of *De-  
spaire* lyeth Male-conten-  
tednesse, Vnbeliefe, seruile

Feare

Feare and such like.

*Of Feare.*

7. In the Bed of *Feare* doe lye Cowardlinessse, Flattery, Faint-heartednes, hypocrisie and dissimulation

*Of Andacity.*

8. In the Bed of *Andacity* lye these, Headinessse, Rashnessse, Daring, desperate attempts, & such like.

*Of Anger.*

9. In the Bed of *Anger* doe lye, Impatiencie, Rayling, Back-biting, Quarrelling, Murther, and such like.

*Of Ley.*

10. In the Bed of *Ley* Wanton delights, foolish jesting, leuity, and a work of vanitie.

*Of Sorrow.*

11. In the Bed of *Sorrow* lye

lye worldly griefe, Vnquietnes, murmuringe, discontentednesse, and such like.

Thus are these lodged in Mistresse Hearts Chamber, and there shee lyeth also with the Old man, and will her man.

The Bed which they lye vpon is *Impenitencie*, and the Coutrings are *Hardnes-of-heart*, and *Carnall Secnity*, in which they ly snorting carelessly, till the *Chief Constable* come vpon them and attach them all one after another, the greater *villains* & the lesser *thieues* not sparing any : Hee feareth not to attach the Capitall,

*The Bedde  
Impenitency  
couering.*

pitall, neither passeth he by any of their meanest associates.

*Attaching  
What?*

The attaching of sinne is nothing else but the Apprehension of Gods wrath, striking vs with feare through the terror of the Law and our guiltines of the breach thereof.

For in this spirituall attaching it is, as in the attaching of Fellons, who knowing themselves guilty of the breach of the Lawes, are stroken with feare, in their apprehension, of death which they know they cannot escape.

These

These Theefes thus apprehended, the Constable carryeth them to the next Justice by authority of his Warrant.

The Justice is well-informed Judgement able to examine euery Malefactor that is, euery sin, brought before him.

A lustice of Peace must bee a man of Wisedome and experience : so this spirituall Justice must bee a Judgement well-informed, in wisedome and discretion wisely to proceede against sin.

It is meete that a Justice be learned in the lawes to

Justice is  
Well-infor-  
med Judge-  
ment.

What a one  
a Justice  
should be.

know how to proceede legally: so must this spirituall Justice be learned both in the Law and Gospell, to know what sins are committed against either of them, and thereafter to proceede.

A Justice is commonly to be one in that Countrie where he is an Inhabitant: so this Justice must be every mans Well-informed Judgement within himselfe, not another mans: for it is not another mans Judgement, that can sit downe in his soule to trie and examine his heart and waies, but his owne Iudgement.

1 Cor. 2. 11.

ment. For who knoweth what is in a man sauing the spirit of a man which is in him?

The Justice Office is to preserue Peace and to see the lawes obserued, and to see to the suppressing of all disorders, routes, tyots, robberies & conspiracies: also to take order for all Vagabonds, stout and sturdie Beggers; yea, to see the reformation of all vnlawfull gaming, and euery misdemeanour whatsoeuer by Law prohibited contrary to the Peace of our Soueraigne Lord the King, and the quiet of the Weale-

What his  
Office is.

publike; to this spirituall  
Iustice his Office is to see  
Peace kept betweene God  
and himselfe; to see the  
Lawes of God obserued,  
and to see all disorders in  
his soule , as vagrant  
thoughts, sturdie resoluti-  
ons, riotous behauour,e-  
uery misdemeanour , in  
thought, word, and deede,  
forbidden by Gods Law,  
contrary to the Peace of a  
good Conscience, and the  
quiet of the soule; con-  
trarie to the dignitie of a  
Christian, and the honour  
of our Soueraigne Lord,  
the King CHRIST I S.  
S V S.

When

When a Malefactour  
is brought before a Iustice,  
the Iustice is first to exa-  
mine him, then to set it  
downe, then to binde some  
ouer to prosecute against  
the Fellon at the Assises,  
and lastly in the meane  
space to send him to the  
Goale, if he be not bayle-  
able.

I. Hee is (as is said)  
to examine the party ap-  
prehended and brought  
before him, and to demand  
his name, then to enquire  
after the fact and the na-  
ture of it, with the occasi-  
ons, causes and degrees,  
with the associates, evident  
signes,

T.  
*Examine.*

*Examine  
Sin.*

*Name and  
nature.*

*Occurrences.*

*Causes.*

signes, the fruites and effects thereof; so this spirituall Iustice is to examine sinne.

1. To know the *name* and *nature* thereof, and to what Commandement it belongeth, so that hee may consider what Statute of God is broken.

2. What were the *Occurrences* offered, as *David* by looking out, saw *Bethsheba* washing her selfe.

3. What were the *Causes* mouing thereto, as *Envie* in the Lewes to put *Christ* to death, and in *Caine* to kill *Abel*.

4. What are the *Seuerall*

rall Sorts vnder one and the same Capitall Sinne : as vnder Theft, Couetousnes and Cousonage ; vnder Adultery , Fornication , Selse-pollution, &c.

Kindes.

5. What be the *Degrees* in the same Sinne ; as in stealing not from the rich, but from the poore : not from a stranger but from a Christian brother, from Father, and Mother : So committing vncleanness, not onely with one of no kinne; but with one nigh in bloud ; in killing not an vnknowne person, but against nature , his Father, Mother , his Wife, his

Degrees.

*concomi-  
tance.*

*Signes.*

*Fruites.*

Childe, himselfe.

6. What Sinnes accompanied the same : as the making of *Vriah* drunke, and the murthe-ring of him accompanied *Dauids Adultery*.

7. What are the *Signes* thereof, as the rouling eye, fylthy speech, and wanton dallience are signes of *Adultery* : all such ornaments & vanities of which *Esaï speaketh* are ensignes of *Pride*.

8. What *Fruites* and effects did follow there-upon : as from *VWill-wor-ship* & *Idolatry* commeth ignorance of God : from this

this liberty to sinne; from this obstinacie; from this contempt of Gods true Worship and sincere professors thereof; and from this at last comes bloudie persecution.

2. In Examining, the Justice is to set downe the Examination and Confession of the partie: so this spirituall Justice after hee hath thus examined his waies, he is to set it downe: This is a *Serious Consideration* of al his sins and offences, and such a remembrance of them as may make a man to forsake them and to turne his feete

3.  
Write the  
examinati-  
on.

Psal. 119. 59.

vnto Gods Statutes , as  
*David* did. The Examination  
without his will bee  
in effect as nothing : this  
must not therefore bee at  
any hand omitted.

3.  
*Binde ouer.*

3. The Iustice is to  
binde some ouer to pro-  
secute against the Fellow, at  
the next Assises and Goale  
delivery : so doth this spi-  
rituall Iustice bind ouer  
*True Repentance* to follow  
the Law and to giue *Evi-  
dence* against this *Fellow  
Sinne*; which he is very rea-  
dy to doe, for it cannot be  
(if a mans Judgement bee  
Well-informed vpon seri-  
ous examination with a  
carefull

carefull and considerate remembrance of all his sinnes) but that hee must needes perforce bee made to sorrow for them, and vpon true repentance pursue them to the death with a deadly hatred.

4. The Iustice finding the offender not bayleable by Law, hee maketh his *Mittimus* to send him to the Goale, there to bee indurance to the next Assises: so this spirituall Iustice doeth: for hee knowes by the Law of God, that *the reward of Sinne* (of what kinde or degree soever, greater or lesse, though but

4.  
The Mitti-  
mus.

Rom.6.23.

Gen.2.17.

Ezek. 18.30.

Deut. 27.

Gal. 3.

but in thought) is not bailable by any man. No man is able to answer God for the least deviation from Gods Law, for if hee continue not in all things which God commandeth he is accursed.

Therefore none being sufficient to lay in baile to answer God for the sinne, nor sin in it selfe bailable, hee maketh his *Mittimus*, and deliuereth it into the Constables hand to carry him to the Goale.

The Constable you haue heard, is Illuminated Understanding.

The

Psal. 49.7.8.

The *Mittimus* giuen him, is the active power of the *VVell-reformed Iudgement*, forcing the exercise of the *Vnderstanding* against *Sinne* to finde out remedies to keepe it vn-der.

*Mittimus.*

The *Chiefe Goaler* is *Master Newman*, placed over the prisoners, and made the *Goale-keeper* by the *Shiriffe*, for the prison is his, and he is to answer the King for them.

*Chiefe Goaler, Master Newman.*

Ephes. 4.14

The *Shiriffe* is *True Religion* wrought in mans soule.

*Shiriffe is True Religion.*

The *Vnder-Shiriffe* is an *Holy Resolution* to performe what

*Vnder-Sbiriff, Holy-Resolution.*

what the Shiriffe commandeth, and what hee is by his Office to doe.

If any Prisoner, *Sinne*, breake out, the *Sbiriffe, Religion* must beare the blame, saying, this is your Religion.

*Goale-Sub-  
iection.*

The *Goale* is *Subiection*: for saith the Apostle (as if he were the Goaler) *I keepe under, heere is the keeper; my body, heere is the prisoner; and bring it in Subiection, heere is the prison.* When sin is brought vnder subiection that it doth no more raigne (as it doth in all naturall men, but not in the regenerate) then it is put

put in prison, but not before.

Now the Chiefe Goaler *Master Newman*, hath with him three *Vnder-Goalers* to looke well to the Prisoners, and all little enough, they bee so many and so exorbitantly vnru-ly; ready to breake prison daily, if they bee not dili-gently seene vnto.

This *Master Newmans* three vnder-Goalers are his Hands, his Eyes and his Feete, without which hee can doe nothing, and they are these which are named by *Saint Paul* in his Epi-stles.

3. *Vnder-Goalers.*

Ephes.4.24.  
Colos.3.10

*I. Know-  
ledge.*

*Col.3.10.*

*2. Holiness.*

*Ephes.4.24.*

1. Is *Saving Knowledge*. This lookes to these sorts of Prisoners: Ignorance especially wilfull, Error, Vaine opinions, Iangling Sophistrie, false Doctrine, Heresies, Doctrine of diuels and such like.

2. Is *True holines*; he loo-keth to all the transgref-sors of the first Table; as to Atheisme , Paganisme , Iudaisme, Turcise, vnbe-lieve, desperatio, presump-tio, cōfidence in strength, riches, places, policie and multitude: so also to Wil-worship, Imagery meere outward seruice without the inward Papistrie, & all

cor-

corruption of Gods Wor-  
ship : likewise to Blasphe-  
mie, rash swearing, false  
swearing,cursing,idle talke  
of God, contempt of his  
Word and Workes, a Vi-  
cious life. Lastly to Sab-  
both breaking, neglect of  
publicke worship , pro-  
phannesse, persecution of  
the truth, and to an infinite  
number of other sinnes a-  
gainst God and True holi-  
nessse.

3. Is *Righteousnesse* :  
this lookes to all the sins  
against the second Table,  
as to rebellion, disobedien-  
ce,murther,malice,adul-  
tery,fornication,theft, and  
cou-

3. Rightie-  
ousnesse.

cousonage, to false-witnesse-bearing, to backbiting, to discontentment, and to all other transgressions many and manifold comprehended vnder these commandements.

Now because these prisoners be vnrule, if there be not a strickt hand kept ouer them: therefore least they should at vnawares breake forth to the danger of the *Shiriffe Religion*, the *Goaler Master Newman* hath Fetters, Ginges, bolts and manacles to hold them in, and to haue them at command.

And they are these. Re-  
spect

Boulte fet-  
ters, &c.

pect vnto the Commandments of God in all our waies : *Holy Meditations* ; lawfull *Vowes*, Religious *Fasting*, fervent *Prayer*, and consonable *Practice* of our Christian duties to God and man. All these are strong chaines and linkes to keepe vnder, and to fetter the body of sinne and all the fruites thercof, and to hold them in subiection, to keepe the whole man in Obedience vnto God, when they bee fastened and knocked on by the hammer of Gods Word, and the effectuall power thereof.

But

Ier. 23.29.

*Prison to be  
seen to.*

But it is not enough thus to imprison them, and to see them bolted and thus fettered, but also for him to see the Prison bee strong: for the Prisons of the best Keepers that euer were, haue beeene broken: Drunkennesse breakē out from *Noah*, rash and vnadvised speeches from *Moses*, Idolatry from *Salomon*, Adultery from *David*, cursing and false-swearēing from *Peter*.

Therefore the *Goaler Master Newman* must looke daily to the Prisoners and to see the prison house sure; and to doe this.

i. He

i. Hee must see the doores which are his Senses, to be shut and to haue a care to lock vp taste (that Drunkennesse and Gluttonie breake not out) with the key of Moderation in eating and drinking. To locke vp Hearing, that credulity breake not out, with the key of trying before we trust. To locke vp Seeing, that vncleannessse breake not out, with the key of Continencie, and to barre this dore fast also with Contentation, that Covetousnesse breake not forth.

2. In the next place he must

Doores of  
the prison to  
be fast loc-  
ked.

Lewd Companions.

Files and picklockes.

must take heede that no lewd Companions lurke about the Prison house, either by day or by night, least they cast in fyles to file off the boults, or picklocks to open the dores to let the Prisoners escape.

These lewd Companions are the *Devil, the wicked, & our owne Corrupted Reason.* Their files and picklockes are Suggestions from Satan, euill Counsell from Men, worldly and fleshly Arguments of our owne inuentions, to make no conscience of sinne, but to file off al those bolts, and

and to open the dores of Senses that sin may breake loose, and get out of subiction to the Goalers overthrow and vtter vndoing if diligent watch be not kept.

3. Hee must see to the Walles of the Prison, that they bee strongly built with good stones cemented together. These are Morall Virtues and Euan-gelicall Graces, by which as by Walls our Sinnes and our naturall Corruptions are kept in. Though Master Newman locke and barre the dores, yet if the Walles bee weake, the Pri-

*Walles.*

*Foundation**Rom.6.*

Prisoners may get out.

4. And lastly; he must looke well to the Foundation of the house that it be not vndermined. The true Foundation of Subiection of Sinne is the Power of the death of Christ and of his Resurrection , into whom by Faith through the Operation of his Spirit, by the Word, wee are engraffed.

This must not be vndermined by the Popish Doctrine of Free-will, and Abilities of our selues to ouer Master Sinne.

All these things well and diligently looked unto,

to, the Prisoners will bee  
kept safe in the Goale vn-  
der Master Newman vntill  
the time of the Assises.

And thus much for the  
first part of my Text, the  
Searching, the Attaching,  
and Imprisoning of Sinne.  
The other part, which is  
the Tryall, followeth.



**G** **T****H****E**



THE  
SECOND  
Part.

A T the time of  
Assises by the  
the Kings ap-  
pointement,  
commeth the *Judge* atten-  
ded on by the *Sheriffe*, the  
*Justices of the Peace*, and  
such as necessarily are to  
be there, for the dispatch  
of such businesses, as come

to

to bee tryed and ad-  
judged.

The Judge comming in  
place, he hath his *Seate or  
Bench*, and being set, the  
*Commission* is read.

The Judge is a Judge  
of *Oyere* and *terminere* in  
the Circuit where he is ap-  
pointed to sit. The Judge-  
ment here is absolute,  
without any appeal from  
his Sentence.

The Judge spiritually  
understood attended up-  
on by *Religion* the *Shiriff*, and the *Vnder Shiriff*  
*Resolution*, is *Conscience*.

From this Judgement  
is no Appcale, for he is in

G 2 Gods

Judge is  
Conscience.

Gods steede, therefore  
must his Sentence stand  
and wee must submit to  
it.

*Bench is  
Impartiality*

*The Seate or Bench* on  
which this Judge sitteth is  
*Impartiality*, for Consci-  
ence well informed, will  
judge in Righteousnesse  
and Truth without all par-  
tiality, without respect of  
any person. He regardeth  
not the rich and mighty,  
no Bribe can blinde him,  
neither doth hee pittie the  
person of the poore, to  
give for pittie an vnjust  
Sentence, but as the truth  
is, so he speaketh.

*Commission,  
active pow-  
er of Con-  
science.*

The Commission is the  
Actiu-

Actiuē Power of Consci-  
ence giuen of God by his  
Word, to condemne the  
nocent, or to quit the in-  
nocent, except this Com-  
mission be lost.

Sometimes it is lost, as  
when conscience is *dead*, as  
in all ignorant persons, or  
*scared* with an hot yron, as  
some mens haue beeene  
and are; such as fall from  
the Faith and are past fee-  
ling, by reason of the  
blindnesse of minde, and  
hardnesse of heart, or else  
benummed, as in those that  
fall into some grieuous sin,  
as did *David*, who lay  
therein vntill *Nathan*  
found

*Commission  
lost.*

*1 Tim. 4.2.  
Ephes. 4.19.*

3 Sam. 13.7.

found the Commission  
and acquainted him with  
it, when hee said, *Thou art  
the man.*

If the Commission bee  
lost, the Power of Con-  
science lyeth dead, scared  
and benummed, then the  
Judge can doe nothing till  
it bee found, and being  
found it is read open-  
lie.

*Reading the  
Commission.*

The reading of this  
Commission before the  
whole Countie, is *Every  
mans experimentall Know-  
ledge of the Power of Con-  
science*, by which is ac-  
knowledged his Authori-  
ty, to sit as Judge over  
euery

every thought, word, and  
deed of man.

The Circuit of this  
Judge is his Owne Soule, he  
is not to sit and iudge of o-  
ther mens thoughts, words  
or deeds , but of the  
thoughts , words , and  
deeds of that man, where-  
in hee is. A mans owne  
Conscience is Judge of  
himselfe; to iudge another  
is out of his Circuit, nei-  
ther hath he any Authori-  
ty from the King of hea-  
ven to inable him so to  
doe. Knowledge may  
goe out to see and discerne  
of other mens waies, but  
Conscience keepeth euer

*Circuit.*

at home, and sits within  
to iudge of that mans  
courses whose Conscience  
he is. Conscience onely  
troubles a man for his own  
sinnes, it cannot for ano-  
ther mans , but as farre  
forth as hee hath made  
them his owne, and being  
accessarie to them by com-  
manding, alluring, counsel-  
ling, commanding, ex-  
sing, defending or winking  
thereat, when he ought by  
his place to haue punished  
the same.

This Judge in this Cir-  
cuite is Judge of *Oyer and*  
*terminere*; He will heare  
before he doth iudge, and  
hee

*Accessaries  
to sinne.*

*Oyer and  
terminere.*

hee will truly then judge  
as he heareth, for as hec is  
impartiall in iudging, so is  
he prudent and carefull to  
know what and whereof  
to give sentence, before he  
doth Judge. This is the  
Iudge.

The *Iustices of Peace* in  
the Countie are there,  
and doe sit with the  
Iudge and are in Commis-  
sion with him. Of these  
some are of the *Quorum*,  
and of better ranke, some  
are meaner Iustices and  
take their place lower.

The Iustices of Peace  
in the Soule of better  
ranke are *Science, Pru-*

*Justice of  
Peace.*

*Quorum.*

dence, Promidence, Sapience: the inferiors are weake-wit, common Apprehension, and some such like.

Clerkes.

These Justices haue their Clerkes, there ready with their examinations and recognizances. Justice Science, his Clerke is Discourse: Justice Prudence, his Clerke is Circumspection, Justice Promidence, his Clerke is Diligence: Justice Sapience, his Clerke is Experience: Justice Weake-wit, his Clerke is Conceit: and Justice Common-Apprehension, his Clerke is onely Sense, a couple of poore Justices. With

With the Judge and  
chief Justices are in com-  
mission the Kings Sergeant,  
and the Kings Attorney.

The Kings Sergeant is  
*Divine Reason*, a man of  
deepe judgement in the  
Lawes of his Soueraigne,  
swaying much with the  
Judge.

The Kings Attorney is  
*Quicke-sightednesse*, both  
are excellent helpest and  
Assistants to search out,  
and to handle a cause be-  
fore Judge Conscience.

For *Quicke-sightednesse*  
will soone espie an error in  
pleading, and *Divine Rea-  
son*

K. Sergeant.

K. Attorney

son will inforce a iust conclusion, and so moue the Judge to giue sentence according to equity and right. If these should bee wanting, many matters would goe amisse.

There is also the *Clerke of the Assises*, the keeper of the Writs, that hath all the inditements.

*Clerke of  
Assises.*

*Memory.*

This Clerke is *Memory*, which receineth all those names of euery finne, with the nature of the Offence: and what God hath in his Word written against them, and what complainres *Repents* and hath made against them.

*Be-*

Besides this Clerke there is the Clerke of the Arraignment, who readeth the Inditements.

Clerke of the  
Arraigne-  
ment.

This Clerke is the Tongue, making Confession of our sinnes.

Tongue.

Lastly, there is the Cryer.

Cryer.

This is the Manifestation of the Spirit.

Before the Clerke of the Arraignment readeth any Inditement, it is first framed by the Complainant.

Complainat.

This Complainant is true Repentance or godly Sorrow.

Repentance

The Framing of the Inditement

Framing,  
&c.

ditement is the laying open of sinne as it may bee knowne and found out to bee sinne according to the true nature thereof.

Moreover, an *Enquest or Grand-Iury* there must be, by whose Verdict the Offender is indicted & made a lawfull prisoner, yet is this Inditement no conviction. What these agree vpon, is delivered vp in writing to the Justices. On the backe of this inditement, framed by the complainant, they write either, *Ignoramus or Bellarvera.*

If the former, then the complaint is judged false,

the

*Ignoramus.*

the Justices teare it in pieces, and the prisoner is not indicted.

If the latter, the prisoner is indicted, the indictment read, and the prisoner brought to the tryall at the barre.

This *Grand-Inquest* or Inrie, are the *Holy men of God*, whose writings are the Holy Scriptures in the Old and New Testament.

By the *Verdict* of these, every thought, word, and deed of man, is either freed or made a lawfull prisoner.

But yet this *Verdict* is  
no

*Billa vera.*

*Scriptures.*

no lawfull conuiction of particular men, till they be rightly applyed.

If they write vpon the Inditement or Bill framed, *Ignoramus*, that is, if the holy Scriptures of God declare it not to be a Sinne, it is no Sinne: for where there is no Law, there is no transgression. Not the complaintes of all vnder heauen, not all the Lawes of men, Decrees of Coun-cells, the Commandements of Popes, can make that a sinne, which they write *Ignoramus* vpon.

Therefore the Bills o  
in-

inditemēt framed by those  
false informers before  
mentioned, Formalitie,  
worldly wisedome, Luke-  
warmenesse, Meere-ciuill  
honesty, Machiauillian Sta-  
tisme, Libertinisme, Scrup-  
ulositie & Papistry, against  
Christian Conference, godly  
Sincerity, true Zeale, strict  
Conversation, Reformation  
of disorders and the rest,  
are false accusers, and haue  
vpon their complaints  
written by the Grand-In-  
quest an Ignoramus, and  
therefore by these worthy  
Iustices, Iustice Science,  
Iustice Prudence, Iustice  
Proniudice, and Iustice Sa-  
pience,

pience, are to bee borne in  
sunder, and Judge Consci-  
ence not to bee troubled  
therewith, though all the  
Popes, the whole Popish  
Church, all Popish Coun-  
cills & all the Popishly af-  
fected Statistes in the  
world pleade for them, for  
that thought, word, or  
deed, is no sin, no Breach  
of Gods Law on which  
these write *Ignoramus*,  
Conscience (as is afore-  
said) is not to be troubled  
with such Bill of com-  
plaint.

But if these write Bills  
*vera*, that is, if the holy  
penmen haue set downe  
any

any thought, word, or deed for a sinne, not all the Popes Dispensations and Pardons, not all the subtile Distinctions of the most learned, no custome, nor any thing else whatsoeuer can acquit it from Sinne, but sinne it is, and so must it bee taken as a lawfull prisoner to bee brought to the barre, and indited and put vpon the Iury of Life and Death.

The Bill being found true, then they proceed unto the Arraignment.

The Prisoners are brought forth chained together, and set to the barre before

*Prisoners  
Sinnes.*

*Bringing  
forth.*

*Chained.*

before the Judge.

The Prisoners are Sins  
( as you haue heard be-  
fore ) the *Old-man* with  
*Mistress Heart*, her *Maides*  
and *Will her man*.

Their *Bringing forth* is  
the Manifestation thereof  
by the *Goaler*, *Master*  
*Newman*, *Knowledge*,  
*Holinessse* and *Righteouf-  
nessse*.

They are chained, for  
sinnes are linked together,  
as *Adultery* and *Murther*  
in *Dawid*; *Pride* with *Ha-  
tred* of *Mordecay*, in *Ha-  
man*; *Couetousnesse* and  
*Treason* in *Judas*; *Coue-  
tousnesse*, *Hypocrisie*, and  
*lying*

lying in *Ananias* and *Saphira*, yea the breach of all the Commandements in the fall of *Adam* and *Eve*. They therefore are brought out chained together.

The Barre is the apprehension of Gods wrath due for sinne.

After all this, when the prisoner standeth at the Barre, a Iurie for life and death is impanneled, who are for the King, and are sworne to give in a true Verdict according to their Evidence.

This Iury is a chosen Company of excellent Vertues, the Fruites of the Spirit

The Barre.

Petite-Iury.

Spirit deliuered in by the Shiriffe Religion to be called, and to bee of this Iury in the behalfe of the Kings Maiesty I e s u s C h r i s t, to goe vpon the prisoners, the *Fruites of the Flesh*, which stand at the Barre.

*Called by name.*

Their names being giuen vp they are called, as the *Clarke of the Arraignement*, the *Tongue* nameth them; then the *Cryer*, *Manifestation of the Spirit*, calleth them one by one to appeare as the *Clerke* names them, and they are these.

i. Call Faith, Cryer.

*Vans*

*Vous aves Faith which purgeth the Heart.*

Act.15.9.

2. Call Loue of God. Cryer. *Vous aves, Loue of God which is the keeping of the Commandements.*

1 Joh.5.3.

3. Call Feare of God. Cryer. *Vous aves Feare of God, which is the beginning of Wisedome.*

Pro.1.7.

4. Call Charity. Cryer. *Vous aves Charity, which rejoyceth in the Truth.*

1 Cor.6.13

5. Call Sincerity. Cryer. *Vous aves Sincerity, which makes a true Israelite in whom there is no guile.*

Joh.3.19.

6. Call Vnity. Cryer. *Vous aves Vnity, which maketh men*

**A&T. 1.14. & 2.  
1 Ephe. 4.3.**

**Rom. 5.4.  
Luke 21. 19.**

men to bee of one heart,  
and is the bond of Peace.

7. Call Patience. Cryer. *Vous aues Patience,* which worketh experience, and by which men possesse their soules.

8. Call Innocencie. Cryer. *Vous aues Innocency,* which keepeth harmefesse.

9. Call Chastity. Cryer. *Vous aues Chastity,* which keepeth vndefiled.

10. Call Equity. Cryer. *Vous aues Equity,* which doth right to euery man.

11. Call Verity. Cryer. *Vous aues Verity,* which euer speaketh truthe.

12. Call

12. Call Contentation.  
cryer. *Vous avez cōtentatiō,*  
which ever rests satisfied.

Then the Clerke saith  
Counte. *plus ou moins*  
And so the Cryer saith  
to them, answer to your  
names. *qui sont vos noms?*

Then the Clerke nameth  
them, & the Cryer telleth  
or counteth them. *je vous*

Faith one. Love of God  
two. Feare of God three.  
Charity fowre. Sincerity  
five. Unite six. Patience se-  
uen. Innocencie eight. Cha-  
rity nine. Equity tenne. Ve-  
ritie eleven. Contentation  
twelue. *les dix et une vertus*

Then the Cryer saith,  
H good

good men and true, stand together and heare your charge.

With all these Graces should the Soule of man be endued to proceede against Sinne, wee should be able to say, that we haue them by the Manifestation of Gods Spirit, and also to know their power and vertue, and distinctly to bee able to reckon them, and so wisely to esteeme them as the good and true gifts and graces of God; which haue a charge giuen them which is euery grace his proper gift, and all conioyntly haue power to discern

cerne of any sinne, and to  
giue a iust Verdict there-  
upon.

This Iurie thus called  
and impanneled, are com-  
manded to looke vpon the  
Prisoners at the Barre vp-  
on whom they are to goe.

This is when we oppose  
Vertues to Vices in our  
meditation, that so by the  
excellencie of the one, we  
may see the foulenesse of  
the other, and so come to  
the greater loue of Vertue,  
and to the more deepe ha-  
tred of Vice. This is the  
profitable looking of the  
Iurie of Vertues vpon Vi-  
ces the prisoners at the  
Barre.

H 2      The

*Looke on  
the Pris-  
ner.*

The Prisoners though they stand together , yet are they to answer one by one.

So Sins must distinctly one by one be arraigned, for wee cannot proceed against sin but vpon a particular knowledge thereof.

A generall, and so a confused notion of sins (which yet is that which is in most men) will never make a man truly to see how his estate standeth with God, and so to bring sinne unto death.

The Prisoners at the sight of the Iurie and naming

ming of them, have leaue to challenge any of them, if they can giue good reasons against this or that man, they are put off the Iurie, and other chosen in their stead.

These Prisoners seeing such a Iurie, presently beginne to challeng them.

Iury Chal-  
lenged.

*Vnbelief* he cryeth out against *Faith* as his Enemie. *Hatred* of God against the *Love* of God as his Enemie. *Presumptuous sinning* against the *Feare* of God as his Enemie. *Cruelty* against *Charity* as his Enemie. *Hypocrisie* against *Sincerity* as his Enemie.

H 3 Dis-

*Discord against Unity as his  
Enemie. Anger, Rage, and  
Murmuring against Pati-  
ence as their Enemie. Mur-  
ther, Fighting, and Quarre-  
ling against Innocencie as  
their Enemie. Wantonnes,  
Adultery, Fornication, and  
Vnclannes cry out against  
Chastity as their deadly E-  
nemie. Cowfongage, Theft,  
and Vniust dealing against  
honest Equity as their En-  
emie. Lying, Slandering and  
False-witnesse-bearing a-  
gainst Verity as their mor-  
tall Enemie. And lastly,  
Greedy desire, Couetousnesse,  
and Discontentment cry  
out against Contentation as  
their*

their Enemie.

All these together challenge the whole Iurie, crying out and saying ( good my Lord) these men are not to bee of the Iurie against vs, for your Lordship knoweth very well, and none better, that they are all of them our deadly Enemies. Your Honour knoweth that euery one of them hath petitioned the *Lord Chiefe Justice* very often, and importunately to binde vs all to the good behauour, and to cast vs into prison, as wee haue beeene by their meanes. They haue made

*Master Newman* the keeper and his vnder-keepers to deale very hardly with vs.

It is well knowne (my Lord) that *Chastity* procured *Master Newman* almost to famish *Incontinencie* to death. Good my Lord consider of vs, these are our most bloudie and cruell enemies, we appeale to your Lordship, to God and to all good men that know both them and vs, that it is so.

Our humble suite to your Lordship therefore is, that more indifferent persons may be chosen to  
goc

goe vpon vs, else we are all but dead men. Wee doe know (my Lord) that there are heere many other of very good and great credit in the world fit to bee of this Iurie, men very well knowne to your Lordship, and to Master Shiriffe, and the Worshipfull Gentle-men. These are men of worth (my Lord) of farre more esteeme euery where, then these meane men heere, picked out of purpose by Master Shiriffe. These (my Lord) of the Iurie are men of small reckoning in the Country. These liue scattered

H 5      heere

heere and there almost without habitation, except in poore Cottages, so as we maruel(my Lord) how they can be brought in for Free-holders, hardly any one of them is of any account with men of great estates and of worth in the land. Good my Lord consider of vs.

Then the Judge asketh them what those men bee of whom they speake, and what are their names?

*Indifferent  
Gentlemen.*

Then they answer, my Lord, they are these, *Master Naturalist*, *Master Doubting*, *Master Opinion*, *Master Carelesse*, *Master Chiuerell*,

chiuerell, Master Libertine,  
Master Laodicean, Master  
Temporizer, Master Politi-  
cian, Master Outside, Ma-  
ster Ambo-dexter, and Ma-  
ster Neutralitie, all (my  
Lord) very indifferent men  
betwixt vs and them. Gen-  
tlemen, Free-holders, of  
great meanes, wee beseech  
you (my Lord) to shew  
vs some pittie, that they  
may bee of the Iurie.

The Judge informed by  
those worthy *Justices of the  
Quorum*, concerning these  
men so named by the pri-  
soners, and knowing the  
honesty and good credit  
of the chosen Iurie; their  
ex-

exceptions against them  
are not admitted of, and so  
these indifferent Gentle-  
men are passed by.

The *Clerke* therefore is  
commanded to goe for-  
ward, and then he readeth  
the *Inditement* of euery  
one in order, one after  
another as they bee called  
forth by name and set to  
the Barre.

x. Oldman  
Arraigned.

The first which is called  
out, is the *Oldman*.

Then saith the *Clerke*,  
*Goaler*, set out *Oldman* to  
the Barre.

Then hee is brought to  
the Barre, and coman-  
ded to hold vp his hand  
and

His Indite-  
ment.

and his Inditement is  
read.

*Oldman thou art indited  
heere by the name of Old-  
man, of the Towne of Euahs  
Temptation, in the County  
of Adams Consent that vp-  
on the day of Mans fall in  
Paradise, when he was dri-  
uen out, thou diddest cor-  
rupt the whole Nature of  
man body and soule, lea-  
ding all and euerie of his  
Posterity, comming by  
generation, with the Bo-  
dy of Sinne; making him  
indisposed to any thing  
that is good, framing lets  
to any holy duty, and pol-  
luting his best actions: but*

ma-

making him prone to all euill, bringing him captiue to imperious lusts, and so causing him to live in continuaall rebellion against God, contrary to the Peace of our Soueraigne Lord the King, Iesus Christ, his Crowne and Dignity.

What sayest thou to it?

He pleades not guilty, and so puts himselfe to the Triall.

Then the Cryer calleth for *Evidence* against the Prisoner.

Then commeth forth *David*, whose *Evidence* is this.

*Evidence.*

*David.*

this I was shapen in Iniquity, and in Sinne hath my Mother conceiued me. Job is this. He cannot bee cleane that is borne of a Woman. Isaiah, his Euidence is. That all are transgrefsonys from the wombe. Saint Pauls Euidence is most cleere, for being asked what hee could say? Hee answered, (my Lord) this Oldman hath been the death of very many. I haue wofull ex-perience of him, a wretched man hath he made mee. Hee tooke occasion by the Commandement to worke all concupiscence in me. Hee deceipted me and slew me, wrought Death

Psal 51.5.

Job 25.4.

Isa.48.8.

Saint Paul.

Rom.5.15.

Rom.7.8.11.  
13.24.15.19.  
23.

Death in me, so that in my flesh dwelleth no good, but when I would doe good, euill is present with me, so that through him, the good I would doe I canno:; and the euill I hate that I doe; Hee maketh warre against the Law of my minde, and bringeth me in captiue to the Law of Sinne. Thus (my Lord) is in me the Body of Death, from which I desire to be deliuered, and this is, that I can say.

The Euidence being thus cleere, the Iurie pre-sently being all agreed giueth in their Verdict, and being asked what they say

*Verdict.*

of

of the prisoner at the Bar,  
guilty or not, they answer  
*Guilty.*

Then he asketh what he  
can say for himselfe, why  
sentence should not bee  
pronounced against him?

Good my Lord saith he,  
I am wrongfully accused,  
and am made the man I  
am not, there is no such  
thing as *Originall Corruption.* *Pelagius* a Learned  
man and al those now that  
are called *Anabaptists*  
(who well enough know  
al these *Evidences* brought  
against me) haue hitherto,  
and yet doe, maintaine it,  
that *Sinnes commesh by Imi-  
tation,*

*Oldmans  
Plea.*

*Pelagius &  
Anabaptists*

tation, and not by Propaga-  
tion, and imbred Pravity.  
Good my Lord, I beseech  
you, bee good vnto mee,  
& cast not away so poore  
an *Oldman* ( good my  
Lord) for I am at this day  
555.yeeres old.

Then saith the Judge,  
*Oldman*, the *Evidence* is  
cleere, those thou hast na-  
med are condemned He-  
reticks ; and as for thy  
yeeres,in respect of which  
thou crauest pittie , it is  
pittie thou hast beene suf-  
fered so long to doe so  
great and so generall a mis-  
chiefe as these good men  
doe witnessse against thee.

O my

O my Lord, I beseech  
you then a Psalme of Mer-  
cy.

*Oldman,* the Law of the  
King allowes thee not the  
benefit of the Clergie, for  
*The reward of Sin is Death,*  
this is his Maesties De-  
cree vnchangeable, as the  
Law of the Medes and  
Persians.

Good my Lord, that is  
meant onely of Actuall  
Sinne and not of me.

That is not so; for Ori-  
ginall Sinne is Sinne, and  
all men know that Chil-  
dren die, that never sinned  
by Imitation, nor Actual-  
ly, after the similitude of

*Adams*

Rom.6.23.

Rom.5.

Adams transgression. And Death goeth ouer all, inasmuch as all haue sinned. If Sinne were not in Infants, they could not die, Hear therefore thy Sentence.

*The Sen-  
tence.*

Thou *Oldman*; hast by that name beene indicted of these Fellowies, Outrages, and Murthers, and for the same arraigned, thou hast pleaded not guilty, and put thy selfe vpon the Tryall and art found guilty, and hauing nothing iustly to say for thy selfe, this is the Law: thou shalt bee carried backe to the place of Execution, and there be cast off with all thy deeds.

And  
nas-  
If  
ants,  
eare  
c.  
st by  
cted  
utra-  
d for  
thou  
ility,  
n the  
guil-  
thing  
selfe,  
shak  
o the  
, and  
all th  
deeds  
leeds, and all thy members,  
daily mortified and crucified  
with all thy lusts, of euery  
one that hath truly put on  
Christ.

Col 3.9.5.

This Sentence pronounced, the Shiriffe is com-  
manded to doe Executi-  
on; which Religion by his  
*Under Shiriffe Resolution*  
seeth throughly perfor-  
med.

Executio-  
ner.

The Executioner is hee  
that hath put on Christ,  
*Gal. 5.24.*

This Prisoner thus pro-  
ceeded against , the Ga-  
oler is commanded to set  
out Mistresse Heart to the  
Barre, who is commanded  
to

Mistresse  
Heart tryed

to hold vp her hand, and then is her Inditement read.

*Her Indite-  
ment.*

*Rome.2.5.*

*Ephes.4.18.  
19.*

*Mistresse Heart ; thou art hecre indited by the name of *Mistress Heart of Soule*, in the County of the *Isle of Man*, that also vpon the day of Mans fall in Paradise thou becamest corrupted, accompanying the *Oldman*, and also *Will thy man*, and hast beene so hardned, that thou couldst not repent , and so blinde, that thou becamest past feeling: and hast made men to give themselues ouer to all facitioufulness, to worke all vncleanness even*

euen with greedinesse, to bee also very slow to believe all that the Prophets haue spoken: and to bo so enraged with choler sometimes as to runne mercilessly on Innocents to murther them, and to cause men most cursedly to depart from the living God. Thou hast beene, and art also in confederacie with al and euery euill thought, word, and deed committed against God and Man. Thou hast beene a receptacle of all the abominations of euery Sin whatsoeuer, and hast had conference with Satan to lie vnto

Luke 24. 25.

Act 7. 54

Mat 9. 4. & 13  
34

Ioh 13. 2.  
Act 5. 3.

Ioh. 13. 2.

to the holy Ghost, and for  
greedy gaine at the diuels  
suggestion; hast set some  
on worke to play the Trai-  
tors to the shedding of the  
innocent bloud of our So-  
ueraigne, contrary to the  
Peace of the King, his  
Crowne & Dignity, what  
saist thou to this Indite-  
ment, guilty or not guilty?

Shee answers not guilty,  
and puts her selfe to the  
Triall.

Then the Cryer saith, if  
any man can giue Evidence  
against the prisoner at the  
Barre, let him come, for  
shee stands vpon her deli-  
uerance:

uerance : then come in such as can say any thing against her, and first is Moses.

Hearts ac-  
cusers.

Moses, what can you say against this prisoner, looke vpon her, see if you know her.

Moses.

My Lord, I know her well enough, shee made me and my brother Aron to speake so vnauduisedly with our lips by her passion, that wee could neither of vs be admitted to goe into the land of Canaan. This I can say of her, thatuerie imagination of her thought is onely euill continually & that naught shee

Psal. 106.32.  
33.

Gen. 6.5.  
Gen. 8.21.

I              hath

hath been from her youth  
vp.

*Moses* hauing ended,  
then saith the Judge, is  
there any more?

To whom answer is  
made, yes (my Lord) there  
is *Jeremy* the Prophet.

*Jeremy* the Prophet looke  
vpon the Prisoner, can you  
say any thing on the be-  
halfe of his Maiesty.

My Lord, this I can say,  
*that shee is deceitfull above  
all things and desperately  
wicked*: so that no man  
without Gods speciall assi-  
stance can either finde out  
her deuises or escape her  
treacheries.

Ieremie.

Ier. 30.1.169

Ier. 17.9.

And

And this moreover I know, that shee hath been sent vnto and forewarned to wash her selfe of her wickednesse : and yet for all this shee doth lode stil ill thoughts in her house.

Yea (my Lord) shee hath seduced many from God, making them to walke after her euill counsels and imaginations to their vtter destructions. And I am truely informed, that there is ouer the place where the enemies of their owne soules doe worke their wickednesse and mischieves.

Is there any more Evidences?      I 2      Yes

Ier.4.14.

Ier.7.24. & 9.  
14. &c. 11. 8.  
& 13.10.

Psal.58.2.

Yes my Lord, heere is  
**Ezekiel.**  
**Ezekiel what can you say?**

My Lord, I can witnes  
 thus much, Such is her  
 lewdnesse that shee fol-  
 lowed after Idols, and af-  
 ter Courteousnes, which is  
 Idolatry, both High Tre-  
 son and Rebellion against  
 God. Yea so very shame-  
 lessly and lawlesly shee  
 carieth her, selfe, that if  
 such lewde companions  
 come not in to her, she wil  
 goe out and follow them.

These bee witnessses  
 enough saith the Judge to  
 condemne her, but is  
 there

Ezek. 20.16.  
 & 23.31.

there any other.

Yes my Lord, please  
you heere are more?heer's  
Saint Mathew.

Saint Mathew, what  
can you say against the  
Prisoner at the Barre.

My Lord, I haue heard  
it from the mouth of my  
Lord Chiefe Justice himselfe  
(when I did attend vpon  
him, hee hauing occasion  
publikely to speake of her)  
that *out of the heart do come*  
*euill thoughts, Adulteries,*  
*Fornications, Murthers,*  
*Thefts, Cowetousnesse, Wic-*  
*kednesse, Deceipt, Laciunous-*  
*nes, an euil eye, Blasphemy,*  
*Pride and foolishnes.* All

S. Mathew.

Mat. 15.19.

these euills he witnesseth to come forth of her house : so that it is evident against her by his honours vndoubted testimony , that shee is an harborer of a company of very bad and vnsufferable guests . Saint Marke, heere next me, can witnessse as much .

*Saint Mark*

*Mar.7.21.22.*

23.

It is very true my Lord .  
Heere is an Halotry indeed (said the Judge.) Iurie , if you bee agreed giue in your Verdict , what say you of this Prisoner ? Guilty or not Guilty ?

Wee say guilty my Lord .

Woman what canst thou

thou say for thy selfe, that Sentence according to Law should not bee pronounced against thee ?

Ah, good my Lord : take pittie on mee ; a poore weake old woman ; These men speake against me the worst that they can , because I would not be ruled by them. They speake of malice my Lord. If I haue misdemeaned my selfe any way, it was by this *Oldman* my Fathers misleading (my Lord) by whom, I thought, that being a woman I should bee wholy guided. But heere mee (good my Lord) I beseech

*Hearts plea  
for her life.*

I 4 . . . you,

you, let not these mens te-  
stimonies cast mee away.  
For I did dwell with as  
good men, and better then  
they are, or euer were (my  
Lord) as other can witnes  
to my great cōmendations

Then saith the Judge,  
who are those I pray you?

I dwelt (my Lord) with  
King *David*, with King *Salomon*, and was in their  
house held to bee a perfect  
*Heart*: so was I after ac-  
counted in King *Aſa's*  
house. Yea my Lord, with  
*Abraham* the Father of  
the Faithfull, was I found  
*Faithfull*, and such hath  
beene my credit, that I

was

Pſal. 101. 1.  
1 Chron. 39.  
19.  
15. 17.

was well spoken of euē to God himselfe by good King *Hezekiah*. That all this is true that I say, I beseech you to aske *Isaiah* the Prophet, as also *Nehemiah*, and others that haue recorded the same.

Besides all these, be pleased to heare me (good my Lord) aske all the Country people, and they will with one mouth speake well of me. They haue (say they) a good *Heart* towards God and that euer since they were borne, they never found mee so wicked as these witnesſes are pleased to speake. I hope therefore

I 5 (my

*Nehe.9.8.*  
*Esa.38.31*

(my Lord) that you wil be pleased to be good to me, good my lord pitty a very old aged poore woman, as euer you came of a womā.

Woman, VVoman, for the witnesses against thee, they are without exception, and thy owne mouth doth condencine thy selfe, in that first, thou dost confess, that thou wouldest not bee ruled by them when these holy men were sent vnto thee, and that with speciall command from his Maiesty to see thee reformed. Again, that thou doest acknowledge thy selfe to haue  
beene

beene wholly led by the Oldman, one now most iustly condemned by the Law to be crucified.

As touching *Dauids* heart, *Solamons* heart, *Asa* his heart, the faithfull heart of *Abraham*, and the vpright heart of *Hezekiah*, never an one of these was thy selfe, thou dost lewdly seeke to deceiue by equiuocation, and to beguile the standers by with thy trickes of *Iesuiticall* cousonage. True it is, that there is great commendations of an *Heart*, and the same to be an honest and good *Heart*, an vpright *Heart*, a faith-

Mat. 13.  
Luke 8.

faithfull Heart. But woman, this is the heart sanctified and purged by faith in all those that are borne anew of water and the holy Ghost : but this is not that which thou art, the naturall and corrupt heart: Thou art that commendable heart in name onely, but not in quality : therefore thy boasting is vaine; thy pleading subtily, verifying *Ieremias* evidence of thee, that thou art very deceitfull.

As for the vulgar praising of thee, it is through their owne selfe-loue, and foolish selfe-conceit, and their

their vtter ignorance of thee, that maketh them to speake so well of thee. Thou doest therefore but trifle away the time, and trouble the Assembly.

As for thine age, it procureth thee no pittie at all, because thou hast beguiled, vndone, and bewitched so many. Their age should haue taught thee better things, but thy obstinacie in wickednesse would not suffer thee. Heere therefore this Sentence.

Thou *Mistresse Heart*,  
haſt beeene indited by the  
name of *Mistresse Heart*,  
of

Sentence a-  
gainſt Mi-  
ſtress Heart.

of those Fellowies, Murthers, Conspiracies and rebellions, and for the same hast beene arraigned: thou hast pleaded not guilty; hast put thy selfe to the triall, and beene found guilty hauing nothing iustly to say for thy selfe. This is the Law. Thou shalt bee carried backe from whence thou camest, and there liue condemned to perpetuall imprisonment vnder Master Newman the Keeper, without baile or maine prize. Goaler, take her to thee, looke to the prisoner, and keepe this Heart diligently, and take heed least there

there be at any time in you,  
an hart of Infidelity to depart  
from the living God. Master  
Shiriffe Religion, and the  
Vnder Shiriffe Resolution,  
doe see it performed very  
carefully and speedily, ac-  
cording to the sentence gi-  
uen.

After this, the Goaler is  
commanded by the Clerke  
to set *Mistresse Hearts  
Maides* to the Barre with  
will her man. But the Judge  
commandeth them to  
ward againe ynto the next  
Assises, and chargeth the  
Shiriffe with them to see  
them kept close prisoners  
with *Mistresse Heart*, till  
the

the appointed time, and till they should bee called for. The Reason giuen was for that two great *Traitors and Rebels*, chiefe amongst the damned clue, were presently to bee arraigned, which would take vp the allotted time before the Court should breake vp and the Bench arise.

These two were *Couetousnesse* and *Idolatry*, Capitall Threues, pettily mischievous against God, his Worship and Service: against the Church and against the Common-Weale.

*Couetousnes* was ioyned

Col.3.5.

ned with Idolatry, because he is also called Idolatry. Now all other Prisoners remoued, and the Judge with the Bench ready for these, the Clerke willeth the Cryer to command the Goaler to set *Couetousnesse* to the Barre, which the Goaler doth forthwith.

Then saith he vnto him, *Couetousnesse* hold vp thy hand and heare the Inditement.

*Couetousnesse*; thou art heere indited by the name of *Couetousnesse*, in the Towne of *Wante*, in the Countie of *Neuerfull*, that from the day of thy first beeing

*Couetousnesse  
tried.*

*His Indite-  
ment.*

1 Tim. 6.10.

Mich. 3.2.

beeing thou hast been The roote of all euill, hauing made some to play the Theeues, others to commit Treason against our Soueraigne Lord the King; others to murther Innocents for their inheritance. Thou art also heere indited for bribery, extorsion, oppression, usurie, injustice, cousonage, vnmercifulnesse, and a multitude of outragious Villanies: besides thy hindering men in holy duties and meanes of Saluation, forcing them headlong to their destruction, contrary to the Peace of our Souaigne

migne Lord the King, his  
Crowne and Dignity,

What sayest thou to  
this Indictement, guilty or  
not guilty?

He answereth not guilty (my Lord) and so hee  
puts himselfe vpon the tri-  
all.

After this, the parties  
that can give Evidence are  
called in, and first *Repent-  
tance* is commanded to  
produce his witnesses.

*Repentance*, what can  
you say?

My Lord, since the Pri-  
soner was committed to  
ptison and put into ward,  
some of my witnesses are  
dead,

Evidence.

1. Repen-  
tance.

dead, as *Achan*, *Ahab* and *Iudas*.

Then saith the Judge,  
looke the Records, Clerke,  
and reade them.

*Ios. 7.*

*1 King. 21.*

My Lord, I reade heere  
that *Achan* confessed that  
by *Couetousnesse* hee was  
moued to looke vpon a  
wedge of gold, and so co-  
ueting, stole it, and with it  
a Babylonish garment to  
the death and destruction  
of him and all his. Also I  
here finde, how through  
*Couetousnesse* *Ahab* longed  
for poore *Naboths* Vine-  
yard, and so eagerly, as he  
fell sicke for it, because he  
could not haue his will.

But

But *Iefabel* procured by his leaue and liking the death of *Naborb* and his sonnes, and so got possession of the Vincyard. Moreover, I finde heere, that *Iudas* confessed how hee betrayed the innocent bloud of our Sauiour through *Couetousnesse* and desire of money. This is all the Confession my Lord in the *Records*.

Then the Judge willeth the Constable and his Assistants which were at the apprehending of him to bee called, who make their appearance.

*Constable*, what can you say,

say, and those that were  
with you, against this pri-  
soner at the Barre?

My Lord; when wee  
went to make search for  
him, hee hid himselfe so  
close, as wee had much  
adoe at first to finde him in  
*Mistresse Hearts* house.  
Who had almost perswa-  
ded vs that hee had not  
beene there, vntil I learned  
it from *David* the man of  
God, whom I had found  
petitioning the *Lord Chiefe  
Justice* for a Warrant of  
the good behaviour a-  
gainst the *Couetousnesse* of  
the Heart. Then thought  
I, certainly he is heere in  
this

this house: for if *Danid* feared to haue him in, his Heart, that gaue so many Millions of gold and siluer, 3300. Cart-loade of Treasure for the building of the Temple, can I think him not to bee heere? I sought therefore diligently my Lord, & found him, but before I could attach him, hee was get into a darke corner and attempted to blow out my candleight, and to haue esca- ped me. But I, and my Company tooke such diligent heed to him, as he could not get from vs: yet before we could binde him,

him, and bring him away, hee endeououred to mischiefe as many as came neere him: and would by no meanes obey my Warrant, as the rest heere (my Lord) can tell if you please to heare them. Then began euery one of them to speake.

*Coll. 3. Care.*

*Care* complained, that hee had almost choaked him with the world and worldly busynesses, so as he had no leasure to minde heauenly things..

*Clearing.*

*Clearing* accused him, that he had so vndermined his Vnderstanding at vna-wares, as almost hee had broken

broken the necke of his good name, and reputati-  
on of his profession and Religion.

*Indignation* complained,  
that he had well nigh lost  
his life by him : for where-  
as before he could not be-  
hold Sinne, but with an  
holy anger, now profit of  
Sinne, through this cur-  
sed Couetousnesse, made  
him looke cheerefully vp-  
on it, and hartily welcome  
it for profits sake.

*Indignation*

*Feare* complained, that he  
did bewitch him : for said  
he, whereas before I was  
tender hearted, and trem-  
bled at God Wordin, desire

*Feare.*

K of

of gaine made me both to loose my commoditie though I got it with Sinne.

*Vehement  
Desire.*

*Vehement Desire* did greatly complaine of his violent setting vpon him, to make him eager after earthly things, so as hee could hardly take any rest.

*Zeale.*

*Zeale* complained, that hee strucke himselfe hard vpon the head, as the blow made him, in hope of gaine, almost without sense of Gods Glorie, which before he preferred aboue all things in the world.

*Reuenge.*

Lastly *Reuenge* complained,

ned, that the Prisoner had attempted to murther him and so wounded him, as whereas before hee could master sinne, now hee was growne so weake, as any gainefull sinne was able to master him, and to bring him vnder command.

When these had spoken what they could, the rest were brought to giue evidence, and these also were men of very good account, and of great worth in their Country. *Master Church*: *Master Common-weale*: *Master Howshould*: *Master Neighbour-hood*: and *Master Good-worke*:

K 2 who

who hauing afterwards to  
there names, they giue in  
Evidence one by one.

*Master Church*: what  
can you say against the pri-  
soner at the barre?

*Master  
Church.*

My Lord, I am not able  
to reckon the particular  
mischiefes hee hath done  
against me. There falleth  
neuer a Benefice of any  
reasonable valew, but hee  
sets many to runne and  
ride after it, & offer large-  
ly for it, and maketh some  
*Patrons* theeues, and to ad-  
mit many an *Ignoramus* in-  
to the charge and cure of  
Soules : and many a Min-  
ister to be a periured Simo-

nist

nist before God. Hee maketh not a few to heape vp meanes, not onely for maintenances but also to make themselves great and many which come in freely to neglect the care of their flockes and to seek after their fleeces, to care to be rich, and to follow so after the world, as that either they give ouer to preach , or doe make them preach at home, very idly, seldome, and vndeprofitably, though abroad, either for their hire, or applauditic more diligently and commendable.

When People come to  
K 3 Church

*People.*

Church ( my Lord ) hee  
marreth their deuotion ,  
and haleth their soules out  
of the Church, to make  
them to bee walking  
their grounds , talking  
with their friends, plotting  
businesses, potting in Ale-  
houses,to bee going some  
journey, to bee at some  
Market or Faire ; to bee  
counting their debts, fol-  
lowing their debtors ; rec-  
koning vp their loane vp-  
on Visurie,their profits and  
gaine, heere and there,not  
without feare of losses.  
And all these things (my  
Lord) with many other  
worldly thoughts , whilst  
their

their bodies are in church.  
When people came from  
the Church, hee choaketh  
the seed of Gods Word,  
that it thriueth in very few,  
and of these few, it is more  
in talke, then in practise.  
Hee keepeth ( my Lord)  
many from the Church,  
causing them to set the  
Lords day apart, not for  
his seruice, but for their  
worldly affaires, because  
they will not take another  
time for hindering their  
profit, in the weeke daies.

Mat.13.

Much more (my Lord)  
I haue to say , but I am  
loath to be to tedious.

You *Master Church :*

K 4 haue

haue spoken sufficiently and enough to condemne him.

Call Master Common-weale.

*Master Common-weale:* what can you say on the Kings behalfe against the Prisoner at barre ?

*Master  
Common-  
Weale.*

My Lord ; this man hath entred so farre into al busynesses, as hee hath almost viterly vndone mee. Hee propoundeth Offices to sale, and so maketh the buyers to sell their duties for profit to make vp their monies. He hath monopolized commodities into his hands, inhaunced the prizes

prizes of things, to the great grieuance of the Kings Subiects. Hee (as your Lordship well know-  
eth) hath miserably cor-  
rupted the course of  
Iustice, by bribery, by  
making many Lawyers  
pleade more for Fees, then  
honestly, for the equitie  
of the cause; by delaying  
the cause, by remouing it  
from one Court to ano-  
ther, till men bee vndone.  
Hee hath, to get his desire,  
suborned false witnesses,  
counterfeited evidences  
and forged Wills. Good  
my Lord, let some order  
be taken with him, else he

will vtterly bring mee to  
ruine and all mine for e-  
uer.

*Master  
Household.*

**Call Master Household.**  
*Master Household:* what  
can you say concerning  
the Prisoner?

My Lord, this wicked  
*Couetousnesse* keepes holy  
exercises out of priuate  
houses; he will not let pa-  
rents haue any time to in-  
struct their Children ; hee  
maketh Masters vse their  
seruants more like beasts  
then men , they are  
so wholly imployed in  
worldly businesse : as for  
their Soules, their is no  
care taken, but they are left

to

to liue as soule-lesse men.  
Hee causeth niggardly  
house-keeping, and ouer-  
laboring of seruants. Hee  
breedeth much contenti-  
on, chiding, and too much  
vse of ill language by Mis-  
tresses and Dames, yea, be-  
twene men & their wiues  
in their Family, to the  
great grieve & ill example  
of their children, and ser-  
uants.

Yea, ( my Lord ) hee  
hath made children to bee  
cruell to their Parents, bre-  
thren and sisters to hate  
one another, neere of kin-  
dred and bloud to goe to  
law one with another, for  
and

and about diuidinglgoods, lands, and inheritances ; yea, I can witnes this, that hee hath made them murther one another : Children their Parents, Husbands their Wiues, and one Brother another. It would be to long to particularize, how great euills, and how many waies hee hath iniured mee and all mine. But because other witnesses stand heere by me, I will trouble your Lordship with no more complaints at this time.

**Call Master Neighbourhood.**

**Friend,** What is it that  
you

you can say touching this prisoner?

My Lord, this vnhappy man hath altogether dismitten mens affections, so as in our Towne there is very little loue: hardly will one doe another a good turne freely, but either it must bee one for another, like for like, or in certaine future hope for gaine. This wretch hath almost banisht all frendly society; euery man is so now for himselfe, as he neglegeth his neighbour almost wholy. He maketh them trespassse one another, to rob cunningly one another

*Master  
Neighbo-  
hood.*

ther in buying and selling,  
and to fall out with bitter  
rayling, and vnneighbour-  
lie languages for a pennie  
losse, and causeth many  
suites and brabbles. WEE  
are (my Lord) indeed mi-  
serable disquieted, and al-  
most viterly vndone by  
him. For (my Lord) wee  
were a Company of very  
good neighbours till hee  
became *Land-lord*: heere  
dwelt *Amitie, Kindnesse,*  
*Gentlenesse, Loue, Peace, Cha-*  
*ritie, Patience, Goodnesse,*  
*Readie-good-will, Forget-*  
*fulness of wrongs, Sociable-*  
*nesse, Good-turnes, and Joy:*  
but most vniustly by his  
cruel-

cruelty and wrong dea-  
ling hee hath displaced  
them, and brought (my  
Lord) a Companie of in-  
fernall spirits, for so I think  
I may without offence call  
them: which are these. *Ha-  
tred, Malice, Enuie, wrath,  
Anger, Churlishnesse, Dis-  
cord, Nigardlinessse, Sturdi-  
nessse, Strife, Debate, Vari-  
ence, Emulation, Sedition,  
Wrangling, Fraud, Deceipt,  
Malignity, Despite, Vnna-  
turalnesse, Implacabienes,  
Vnthankfulnesse, Fiercenes,  
Highmindednesse, Selfeloue,  
Makebate, and Vnmmerciful-  
nesse.* The best that hee  
brings in (my Lord) are  
*Cosstles-*

Gal.5.

Rom.2:

1 Tim.3.

*No. barme.*

*Costles complement, Faire-Speech, How doe you, Good-morrow, Good-euen, Glad to see you well, Word-welcome, will you drinke, Fare-well, Yours to command and such like, also one Little-good, with another called Soone-lost, and amongst these No-harme is greatly commended, but neuer a Good man amongst them much lesse any Too-good to bee found in the Parish, except more in name then indeed. And this is that which I haue to say, my Lord, at this time.*

*Call out Master Goodworke.*

*Goodworke.*

*Master Goodworke, what can*

can you say touching the prisoner?

My Lord, there hath bee[n] so much spoken that I need say nothing : yet none haue more iust cause to complaine then I haue: for he hath endeuoured to his vtmost to roote mee out and all my posterity, *Bounty, Liberality, and Hos-*  
*pitality.*

My Lord, we by reason of him, daily stand in feare of our liues ; all the country cryeth out of him, in their loue to vs, who well know, how often he hath attempted to murther vs.

Hee hath put out of  
ioynt

ioynt both the armes of  
my son *Bounty*, and almost  
broken the backe of my  
sonne *Liberality*, that hee  
hardly at any time goeth  
vpright, and all know this,  
that hee hath violently set  
vpon my sonne *Hospitality*,  
and forced him out of  
doores, and in his steed  
hath let in *Pride* of apparell,  
*sumptuous Building*, *Affecta-*  
*tion of vaine Titles*, whom  
he hath made to shut vp  
dores: perswading them  
that to maintaine their  
state, they must increase  
there reuenewes, by new  
purchases, by racking of  
rents, by inhauncing their  
fines

fines and incomes, all little enough to vphold their outward state, and vaine pompe abroad. And this (my Lord) is that which for the present I haue to say.

Then it was asked if all were come in that should giue Euidence ?

Answer was made : My Lord, heere is onely one man more poore *Pouerty*, brought hither by autho-  
rity to giue Euidence, may it please you heare him.

Call in *Pouerty*.

*Pouerty*, What canst thou say against this pris-  
oner at the Barre ?

*Pouerty*.

Good

Good my Lord: I haue  
reason to curse the day  
that euer I knew him, and  
hee onely it is that hath  
brought me to this poore  
state.

I was a man of some  
credit my neighbours well  
know, till I had to do with  
him, who would lend mee  
nothing but vpon Vsurie,  
and that vpon great bonds  
and morgage of lands: and  
so greedy a Wolfe was he  
vpon his prey, that if I mis-  
sed but one day of pay-  
ment, hee would take the  
benefit of the Morgage, or  
forfeiture; or if he forbore  
longer, I payed him by  
presents

presents and giifts so  
much with the vse, as made  
mee to groane vnder the  
burthen, feeling my selfe  
in an irrecouerable Con-  
sumption. Sometimes to  
keepe day with him, I was  
enforced either to buy for  
time, or else to sell som-  
thing out of hand to make  
ready monies : either of  
which was as bad, or worse  
then the byting of vsurie :  
for when *william Greedy* a  
brother of his, or also gaine  
his Cousin perceiued my  
neede, oh how did hee in  
selling, for time extorte  
from me ; and in buying  
for ready money presse  
me?

mee ? So that to escape a  
whirle-poole, I fell into de-  
uouring gulfes, and thus  
he vndid me.

And not being there-  
with content (woe vnto  
him,) when I became Te-  
nant (my Lord) who was  
before a good *Free-holder*,  
he put into our *Land-lords*  
heart, to depopulate our  
whole Parish of *Wealth*,  
(for so it was called) and  
there instead of many ho-  
nest Inhabitants and good  
house-keepers, hec set a  
Shepheard and his Curre  
to feede his flockes. This  
also is hec (my Lord) that  
maketh men of faire lands  
(which

(which might liue well on  
their owne Reuenewes &  
demanies) to take Farmes  
into their hands and to  
driue out such as had been  
merciful Relieuers of their  
poore neighbours. In our  
poore estate wee haue  
sought to him for relief,  
but instead of comfort, hee  
hath rayled on vs, threat-  
ned to whip vs, and to  
send vs to the *House of*  
*Correction*. Nothing will  
he doe for vs, but what by  
Law hee is inforced vnto,  
though hee keepe his  
Church, and can some-  
time also talke of Religion.  
He beggers all of vs (my  
Lord,) 2007

Lord,yon worke hee will  
not set vs, and yet will not  
suffer vs to seeke abroad  
for relieve. Heneuer seeth  
vs, but his heart riseth a-  
gainst vs. He rather wil ad-  
uenture his owne damna-  
tion then part with one  
pennie, except it be to goe  
gaine, to buy and purchase  
for him and his. Yea. (my  
Lord) that all may know  
his mercilesse cruelty when  
we haue wanted releefe, &  
begged of him, hee hath  
counselled vs to shift for  
our selues, & steale out of  
the stackes of Corne in  
gleaning time for bread, to  
breake hedges, to steale  
wood

wood or coale in the  
night, to make vs fieris, to  
plucke sheepe or sheere off  
their wooll for cloathing,  
to rob orchards for fruit, to  
steale geese, hennes, ducks,  
pigges and sheepe for  
flesh meate, to couisen men  
that set vs on worke, and to  
make vs poore people  
hatefull to God and man.

For hee careth not, (my  
Lord) so as he may not bee  
charged any way, what we  
doe or what becommath  
of vs.

And yet to make vp the  
bight of vncerifullnesse,  
he will bee the first to ifwo  
of meere extreme need.

L      doe

doe amisse, that wil cry out  
against vs and pursue vs to  
death. This hath euer been  
his course hitherto, ( my  
Lord) consider rightly of  
vs, and pittie our case, I  
beseech you , good my  
Lord.

*Poverty*, thy case indeed  
is to be pittied, *Iarie*, you  
haue heard the Evidence of  
all, what say you of the pri-  
soner at the barre, is hee  
guilty or not guilty.

*Iarie*, Guilty my Lord.

*Couetousnesse*, thou hast  
heard what al these witnes-  
ses haue laid to thy charge,  
and spoken against thee,  
what canst thou say for thy  
selfe,

selfe, why sentence vpon  
these honest mens verdict  
should not be pronoun-  
ced against thee?

My Lord, I stand for my  
life, let it please you with  
patience to heare me. And  
first touching this impati-  
ent ingratefull outcrying  
fellow *Pouerty*. It was not  
I my Lord, when hee was  
wealthy, but his then daily  
and onely **Companions**,  
*Sloth, Carelessness, Prodigal-  
ity, Good-fellowship, Goegay,  
Good-cheare, Wantonnes,  
Improuidence, Little-murke,  
and Accant-mourke, which  
(my Lord) cast him into a  
Consumption, and like*

*Couetousnes  
Plea against  
Pouerty.*

Canker-wormes consumed him quickly, I confesse he came to me often to borrow, but when I saw his vaine courses of expence, I was very loath to lend him, but that hee so earnestly intreated me, even with teares in his eyes, oftentimes protesting, that I should greatly pleasure him, yea, and saue him & his estate from ruine, if I would doe him that kindness, to lend him in his need.

Thus (my Lord) was I moued and drawne on to lend him, according to the Statute, onely I took good Secutiry because I perceiued

ued him to bee wastfull,  
Aduantage I never tooke,  
but onely when I saw, that  
he was an idle fellow and  
carelesse, and would never  
keepe day, then I wold  
onely threaten him to ter-  
rifie him, (my Lord) and  
if hee then brought any  
kindnesse to my wife, it is  
more then I know of, and  
more then I desired of him.

Sometimes hee would  
offer to sell mee the land  
morgaged to mee, when  
hee could not pay, and  
told mee that of necessity  
hee must sell it, and if I  
would not, another should  
buy it. Then I thought my

selfe as worthy to haue it  
as any other in all reason.

For my threatening of  
him and his Companie,  
when they went a beg-  
ging ; true it is, because I  
say, that as they had con-  
fumed themselves, they  
thought to reliе on mee,  
and so in like sort to haue  
eaten me vp too : for idely  
had they liued, and worke  
they neither could nor  
would. And whereas  
they accuse me that I com-  
pelled them to steale,  
heerein they very much  
wrong me (my Lord) for  
it was their *Loue to live id-  
ly*, and their *Pinching nece-  
ssity*,

sity, which ledd and informed them to fall to shifting and stealing, and not I my Lord.

Touching their Land. lords depopulating of the Towne of wealth ; they their owne selues were the very cause thereof, for that worthy Knight and my kinsman, Sir *Worldey-Wist* : when hee saw how some by suites of Law, others by Drunkennesse and Ryot, others by Pride and Idlenesse did waste their estates, so as they were neither able to till their Land, nor to stock their grounds, hee bought their estates

one after another, and so left them to buy or hire for themselves else where. And when thus they had remoued themselves, hee sought the welfare of the Common-Weale, which was to hold vp cloathing (my Lord) the cheefest meanes heere to set the poore on worke : which cannot bee without Wooll, & wooll cannot be had without Flockes of Sheepe.

If this Worthy Knight, and good Common-Wealthe man tooke any aduise of me , it was for publike good. Good (my Lord) consider that Powertie

tie is impatient, euer complaining, and very vnthankful to his best friends, if they doe not alwaies supplie his wants.

You know this, (my Lord) to be true and all the Worshipfull Justices of the Bench.

Touching Master Church his accusation; vnworthily doth he lay the faults on me; for when any doe ride post so for Benefices when they be faine, they are set on (my Lord) sometime by *Perking Pride*; sometime by *Neighbour Need*, and all of them by *Master Haste* to get the living and

*His answer  
to Master  
Church.*

by Master *Feare* to come short of it. It was never I that made them offer such summes of monies to Patrons, (for it is my manner to aduise my Friends to be euer sparing of their purses:) but it was their ouer-forward friend, Master *Hope-to-preuale* that counselled them to make such proffers.

I am not (my Lord) the cause of any Ministers negligence in his *Function*, but a couple of base loytering fellowes dwelling with such Ministers, commonly called (my Lord) the Parsons men *Ease* and *Idle*,

Idle, by whom such Ministers are too much led.

If the people profit not vnder those that be painefull Ministers (my Lord) the fault is not through me : but the fault is in Inbred Ignorance, Dulnes, Oldman, Mistresse Heart, and Wilfull Will, her man, and Maides, hating to bee reformed, Dislike of Teachers either for their person or doctrine, Want of loue of the Truth, Contentednesse to loue and dye in Ignorance, and the very Devill himselfe (my Lord) their vtter enemy. These ought to beare the blamme (my Lord)

Psal. 50.  
1 King. 22.  
Ios. 6.  
Mat. 13.

*Answer to  
Common-  
Weale.*

Lord) and not I.

For *Master Common-Weale* (my Lord) I maruaile, that he should thus abuse me, and wrong mee, for (my Lord) hee knowes well, that I haue many waies enriched such as belong vnto him : his *Merchants* in trading, and his *Lawyers* in pleading. I haue holpe many a meane man to a great estate, and many a base birth to bee counted of the *Gentrie*. Forward haue I beene to helpe all sorts of euery estate, of euery profession, and of euery trade and course of life, and must I

now

now be questioned for my life?

Concerning Master Household, hee hath no reason of all others to blame me; for I taught him how to bee warie in his house-keeping, how to manage his estate for his best thrift, how to aduantage himselfe in buying and selling Corne, and Cattell, how to let and set, and hire grounds, to graze and fat Cattell, and (my Lord) I euer sought his profit in all my courses. Hee hath no cause thus to accuse me to your Lordship. He had never gotten vp to haue main-

*Answer to  
Household.*

maintained so great a Family, but by me. I raised his Father from a base Cottage, to be a Free-holder, and so himselfe to bee Master of a great Family and household. If any such euils haue happened vnder him, as hee complaineth of, let him accuse *Vnnaturalnes*, *Impatience*, *Vnrule*, *Passions* and such like, makebates, and withall the *Suggestions of Satan*, which doe set men on such mischieues, and not me (my Lord.)

*Answer to  
Neighbour-  
hood.*

For Master *Neighbour-*  
*hood*, hee may of all other  
be ashamed to accuse mee  
so,

so, because hee hath liued  
much better and nothing  
worse by me (my Lord) for  
I caused to bee remoued  
from him and his neighbours,  
in their often and  
idle meetings (which they  
pleased to call Good-fellow-  
ship) a Company of very  
Vnthriffts, Waste, Ryot, Pro-  
digality, Drunkennes, Glut-  
tonie, Idlenes, Carelesnesse,  
Needlesse-Expence, and a  
route of very Raskalls, with  
reuerence be it spoken (my  
Lord.) I taught him and  
all such as he is, a better  
way to liue, and a more  
thriuing course, to looke  
diligently to their estates,  
and

Bad society.

*Bad men  
servants.*

and to take good courses to saue, to get, and to increase their meanes. As first hauing abandoned such lewd Companie before named, in the next place, I aduised them to put away their bad Men-servants, Slacke and Sloathfull, Carelesse and Wastfull, Gor-belly and Tospot, Weake and Warward, Loue-bed and Drowsie, Light-finger and Lurching, Gamster and Goegay, Slipstring and Wanderer, Scape-thrift & Spendal, and such like vaprofitable hindes. And with all to ridde themselves in like manner, of all their bad

*Maide.*

Bad Maid  
seruants.

Maide-seruants, such as  
these Pranker and Prattle,  
Wanton and Lonesick, Sleepie  
and Slugg, Sweetlip and  
Dainty, Gadding and For-  
getfull, Grene-sicknesse and  
Tender, Driuill and Slut, al-  
so & aboue all the Choare-  
women, and her daughters  
Pocketing, and Filch, with  
all their fellowes.

And instead of these  
(my Lord) I commended  
vnto them a Company of  
Men seruants, worth en-  
tertainment, all one mans  
children, the sons of mine  
honest Neighbour Good-  
husbandry : as Care and  
Forecast, Makebast and Wa-  
rie,

Thrifty men  
seruants.

rie, Tbriffee and Pinch, Ad-  
uantage and Holdfast, Cun-  
ning and Catch, VVatch-  
full and Toylesome, Honsely-  
fare and Meaneclad, Clownd  
shoe & Patch, Vp-betimes, &  
Labour, Last up and Trusly,  
Getting & Lockfast, Spend-  
little and Get-much, Take-  
time & Loose-naughr, Debt-  
lesse and Gaine, with such  
other profitable seruants.

And because I knew  
that Maide seruants an-  
swerable to them were as  
necessarie, I aduised the  
best I could to prouide  
such also, the daughters of  
Good-hous-wifery: as Eager  
and Spare, Quicke and

Nim-

Profitable  
Maides.

Nimble, Trusty and Timely  
up, Healthfull and Chaste,  
Euer-doing and Silent, wit-  
tie and Pliant, with other  
of the like nature helpfull  
to vphold a mans estate.  
By which good counsel of  
mine (my Lord) Neigh-  
bour-hood liueth now rich-  
ly, and beggerly, Neede  
knockes not daily at his  
dore, either to begg or bor-  
row, as he was wont to do.

Concerning the last  
man Master Good-worke, he  
hath least cause of all o-  
thers to complaine for  
that same which hee plea-  
seth to call in the Oppressi-  
on, Vsurie, Extortion, and  
what

Answer to  
Good-worke

what not, haue built many a faire *Almes.house,* many a goodly *Hospitall* in the land (my Lord) and haue also giuen by *VVill,* many a large Legacie to the poore and much to publicke vses.

My Lord, when I was a *Romane Catholique* in our Forefathers daies, none was then in more grace and fauour with all the *Clergie* then my selfe. By mee the holy Father the Pope greatly increased his Treasurie, by my Coun-sells the *Prelates* gate vp to such an infinite wealth and to such glorious dignities:

by

by me ( they making Religion a Cloake for mee to put on) they got such stately houses, for their dwellings, and for the variety of their orders, built in the best places of euery Nation, and such yearly Renewes, as did exceede, for their certaine maintenance.

Good my Lord, let it please your Lordship to thinke better of me, then these men procured for witnessesse have suggested, for falsely have they spoken against me. Good my Lord, good my Lord, doe mee right I beseech you.

Stand

Stand vp, stand vp Fellow, I haue heard with Patience these thy verball Apologies: thy subtile shifts to acquit thy selfe: thy faire shewes to winne thee credit, if it were possible, thereby to procure thine owne release. But know, that yet for all that thou haste said, the Inditement against thee standeth firme, and the Evidencē against thee standeth good, which heere my brethren the Kings Sergeant, and the Kings Attorney, and these worthy gent Justices of this County doe likewise affirme.

Its very true which  
your Lordship saith.

Therefore not to driue  
forth longer the time, and  
nos further to trouble the  
Court, heare thy Sen-  
tence.

*Couetousnesse*; thou haft  
beene indicted by the name  
of *Couetousnesse* of all the  
aforesaid Fellowies, Cou-  
sonages, Oppressions, and  
Murthers, and for the same  
thou haft beene arraigned,  
thou haft pleaded not guilty,  
and haft put thy selfe  
vpon thy triall and beene  
found guilty having no  
more to say for thy selfe,  
this is the Law.

*The sentence  
against Co-  
uetousnesse.*

Thou

Ephes.5.3.

1 Cor.5.

Psal.10.3.

Rom.1.29.32

Ephes.5.5.

Col.3.5.6.

Thou art to be counted  
*Idolatry before God,* and  
 also the roote of all euill,  
 and so dàmned a sinne, as  
 not to be named amongst  
 Christians, and that such  
 as by thee are made coue-  
 tous are to be abandoned  
 of all good men, as of God  
 they are abhorred, beeing  
 worthy of eternall death;  
 and haue no inheritance  
 in the Kingdome of Christ  
 and of God: but vpon  
 them must come the  
 wrath of God, as vpon the  
 children of disobedience.  
 Thou art therefore as a  
 rotten member of the flesh  
 to be mortified and cut off.

HOD T

Master

Master Shiriffe, doe Execution which the *Vnder Shiriffe* seeth performed.

Goaler, set *Papistry* to the Barre.

*Papistry* hold vp thy hand.

*Papistry*: thou art heere indited by the name of *Papistry*, of the City of *Rome*, in the County of *Babylon*, that thou being a bastard Christian begotten of Heresie, Iudaisme, Paganisme, hast by violent force and armes invaded the territories of the Church of God, and by *Gainish Inquisitions*, bloudie Massacreeers,

*Papistry* indicted.

stabbing, poysoning, and killing of Kings; Gunne-powder plots, Treasons, Rebellions, and other hellish practizes, usurped authority and thrust vpon Gods people their humane traditions, inuentions, superstitions, will-worship, Heresies, Iewish Ceremonies, and Paganish Idolatry to the damnation of many Christian soules contrary to the peace of our Souaigne Lord the King, his Crowne & Dignity, what sayest thou heereunto, art thou guilty or not guilty?

Not guilty my Lord.

By

By whom wilt thou be tried?

By God and the Country. But (good my Lord) let me haue another Iurie chosen, I doe not except against the former Iurie, *Faith, Love, Feare, Charity, Sincerity, Patience, Innocencie* and the rest, but (my Lord) though they be honest men, and haue well discharged themselves in their Verdict vpon other Prisoners; yet haue they not such Judgement and Understanding as others haue, to discerne of my case, and the truth of the Evidence which shall bee

M 2 brought

brought against me.

Papistry, because neither thou nor any of thy slanderous Fauorites may say, that thou hast beene proceeded against rigorously & vniustly without respect to the truth of the cause, I am content to call a new Iurie, if heere we can haue so many, as will make vp the number.

I humbly thanke you (my good Lord) God reward your Lordship for it.

Master Shiriffe impannell a new Iurie of very substantiall men, the chiefest you can finde, and fittest

test to goe vpon this Prisoner now at the Barre.

My Lord, I supposed, that as he would craue, so from your Lordship up-rightnes he should obtaine this fauour, therefore haue I prepared a full Iury to this purposse.

It was done wisely of you (Master Shiriffe) let them be called.

Cryer call in the Iury.

1. Call Common Principles, Vous aues Common Principles.

A Iury a-  
gainst Papi-  
stry.

2. Call Apostles Creed, Vous aues The Creed.

3. Call Second Command-

M 3 dement,

dement, Vous aues Second Commandemens come in.

My Lord I cannot get in.

Whats the matter?  
My Lord ( faith the Cryer) the Papists keepe him out.

Command to let him in, Vous aues the Second Commandement.

4. Call Pater noster,  
Vous aues Pater noster.

5. Call Holy Scripturves,  
Vous aues Holy Scrip-  
tures.

6. Call the Apocripha,  
Vous aues Apocripha.

7. Call Councells, Vous  
aues

aues Councells.

8. Call *Antient Fathers* for the first 600 yeers after Christ, Vous aues *Antient Fathers*.

9. Call *Contradiction* amongst themselues, Vous aues *Contradiction*.

10. Call *Absurdity of Opinion*, Vous aues *Absurdity of Opinion*.

11. Call *Consent* of their own Men, Vous aues *Consent*.

12. Call *Testimony of Martyrs*, Vous aues *Testimony of Martyrs*.

Countes, saith the Clerke.  
Then the Crier bids them  
answere to their names.

Common Principles, one:  
 Creede two : Commaundement  
 three : Pater-noster,  
 fowre: Holy Scriptures,five:  
 Apocripha, sixe : Councell  
 seauen : Fathers , eight:  
 Contradiction, nine: Ab-  
 surditie, tenne : Consent of  
 their own men,eleuen: Te-  
 stimony of Martyrs twelve:  
 Good men and true, stand  
 together and heare your  
 charge.

My Lord, here are so ne-  
 more summoned by M<sup>r</sup>.  
 Sherifffes authoritie.

Who be they M<sup>r</sup>. She-  
 rifffe?

Master Lawe with his  
 sonnes, Ciuell, Canon, Com-  
 mon,

most and Municipal.

Well, let them attend  
the Court for the Kings  
service for vs, if need be.

~~an Ropistry~~, if thou canst  
justly except against anie,  
I giue thee leaue to chal-  
lenge any such of the Iury.

Good my Lord, onely  
one of the Iury I except a-  
gainst, which is, *Holy Scrip-  
tures*, except it be our own  
Translation.

Well, sayth the Judge,  
I am content it shall be so,  
let it be either *Montanus*,  
or the *Rhemist*, or the *Vul-  
gar Edition*, we desire a iust  
proceeding with all the in-  
differences that may be.

N 5 Then

Then the Cryer calleth aloud; If any man can giue Evidence, or can say any thing against the Prisoner at the barre, let him come in, for hee stands vpon his deliuertance.

Here is my Lord a worthy Gentleman M<sup>r</sup>. Verity.

M<sup>r</sup>. Verity come neere; what can you say concerning the prisoner at the barre?

My Lord, this I am able to iustifie. First, that he hath been a *False Teacher* from the beginning, fraught with error and heresies, teaching as the false Teachers did, such as bee recorded

*Master Ve.  
rities evi-  
dence a-  
gainst Pa-  
pistry.*

*Like false  
Teachers in  
Doctrine.*

recorded in Scripture, if they were paraleld together, as the *Doctrine of Devils*, 1 Tim. 4.1.2. *Traditions & Commandements of men*, Mat. 15.2. Mar. 7,8,9. 13. Col. 2.22. *Veniall sinnes*, Mat. 23.16.18. *Childrens neglect of parents for Churches profit*, as they pretended, Mat. 15.5. Mar. 7.11. *Superstitious obseruations in meates and holy daies*, Mat. 15.11. Col. 2.16.21. *Laying beawy burthens vpon the people*, Luke 11.46. *Iustification by works*, therewith troubling the Churches, Gal. 2.18. & 3.2. & 5.4. 12. *Voluntary Religion and wil-worship*,

worship, Col.2.18.23. The worship of Angels, Col.2.18. Carnall Liberty, 2 Pet 2.19. Rev.2.15.20. And Teaching for *fitby Lucre*, Tit.2.11. Thus are they, as were the False Teachers, as the Scriptures in the New Testament sets them out, in all these things.

How like they are (my Lord) to after Heretiques, learned *whitaker* in his booke *De Ecclesia* in the first Question sheweth many particulars.

*Like them  
in practise.*

Secondly, (my Lord) he hath vsed the very same practises which false Teachers haue vsed: hee doth

to

to make way for his Doctrine, Worship and Advancement, euen as they did. <sup>a</sup> They played the Hypocrites in outward humility in long prayers, and formes of Deuotion, and so misleade silly women. <sup>b</sup> They graced their Doctrine with shew of Fore-fathers. <sup>c</sup> They took away the Key of Knowledge, and neither would enter into life, nor suffer others. <sup>d</sup> They told the people old wenes Fables, and told lies in hypocrisie. <sup>e</sup> They vsed sleights and cunning coactiues to deceiue. <sup>f</sup> They boasted of their

<sup>a</sup> Col. 2.23.

<sup>b</sup> Tim. 3.5.6.

<sup>c</sup> Pet. 2.3.4.

<sup>b</sup> Ma. 15.2.

& 7.3.

<sup>i</sup> Pet 1.18.

<sup>c</sup> Luk. 11.52.

<sup>d</sup> 2 Tim. 4.4.

& 1 Tim. 4.2.

7.

<sup>e</sup> Ephes. 4.14

<sup>f</sup> 1 Tim. 6.

20.

<sup>a</sup> Tho. 2<sup>1</sup>.  
2<sup>2</sup>.  
Act. 15.24

<sup>b</sup> Rev. 2.20.  
Neh. 6.14.

<sup>c</sup> Mat. 7.23.  
Deut. 13.1,1.

<sup>d</sup> Act. 17.7.  
& 24.5.& 18.  
13.& 25.7.  
2 Cor. 10.10.  
Act. 34.5.

their learning, vsing profane and vaine Babbling, and Oppositions of Sciences, as they termed it. <sup>e</sup> They pretended *Reuelations*, *Apostolicall Traditions*, and alleadged counterfeit writings. <sup>f</sup> They had the Propheticall woman and deceiuing Prophetesses. <sup>g</sup> They had their Miracle-workers, Casters out of Diuels and Dreamers of Dreames. <sup>h</sup> They would slander mens persons, and the Doctrine of faithfull Teachers and lay to their charge what they could not proue, speaking of them contemptuously, and

and rayling on them.  
¶ They boasted to bee the  
true Church, and that by  
Successsion they were of  
the Fathers.<sup>m</sup> They would  
use faire and soothing  
words and teach with inti-  
sing words, and did striue  
for excellencie of speech  
of mans wisedome to de-  
ceiue. ¶ When they could  
not preuaile by faire  
meanes, then they would  
suborne false witnessses :  
they threatned, beate, im-  
prisoned, banished and  
flew the faithfull Teachers  
and Christian beleauers.  
¶ They would plot conspi-  
racies to the shedding of  
bloud,

<sup>l</sup> Ioh.8.39.  
Mat.3.9.  
<sup>2</sup> Cor.11.13.  
32.

<sup>m</sup> Rom.16.  
18.  
<sup>n</sup> Cor.3.1.

<sup>n</sup> Act.4.18.  
& 23.1. & 6.  
24.22 26.10.  
11. & 30.50.  
& 22.  
Reu 3.1

<sup>o</sup> Act.23.13.  
14.

p AG. 13. 50.

bloud; and the Priests must be acquainted heerewith before hand to encourage them heereto. They would make open Insurrections and stirre vp great personages to take part with them. And what Rebellion, Treasons, Conspiracies insurrections and persecutions this Papistry hath wrought, my Lord Bishop of Chichester hath openly discouered to the world in his Booke of Thanksgiving for our deliverance from all these Traitors, Morton, Sandes, Parsons, Campion, Ballard, Watson, Clarke, Garnet  
& Priests

( Priests and Jesuites )  
Stukley, Someruile, Throgmorton, Parry, Babington  
and his Company : Lopus,  
Tyrone, Markam, Brooke  
with others : Percy, Catsby  
and all the Gunne-powder  
Plotters, Laicks. And this  
(my Lord) is not what I  
could, but what I thought  
sufficient to testifie at this  
time, because I would not  
be tedious.

*Master Verity*: by this  
you haue vttered, it is easie  
to see, how this man  
hath followed, both the  
false Teachers in Doctrine,  
and the Enemies of  
the Gospell in their pra-  
ctises

ctises. If there be any mo  
witnesses, let them come  
forth.

Yes my Lord, heere is  
*Sir Christianity.*

*Sir Christianity* : what  
is it that you haue to say  
against this Prisoner at the  
barre ?

*Sir Christianity his  
evidence  
against Pa-  
pistry.*

My Lord, I was com-  
manded to bee heere to  
day to give evidence what  
I know against this man,  
and this I am willing to do  
for the seruice of my Sou-  
veraigne. This it is ( my  
Lord) which I haue to say:  
that this man with his As-  
sociates, hath, insteed of  
Christian Religion, set vp  
a ser-

a seruice of Iudaisme and Paganisme, which I am able to proue in a multitude of particulars: but because I am loth to bee tedious in my relation, I haue brought heere with me *Three Bookes*, that the Iury may iudge of all the particulars, or they may be reade before the Prisoner, if your Lordship shall be pleased to haue it so.

What bookes Sir Christianity?

My Lord, one is that, that is called *The Three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor

3 Bookes.

1. *The 3 Conformities.*
2. *De Origine Papatus.*

*3. Raynolds  
and Hart.*

Doctor Morison, and dedicated to his late Maiesty : and the third is, our learned Countreman Doctor Raynolds his Conference with Hart neuer answered of any Papist to this day, who sheweth how the Popish seruice is like vnto the Iewish in very manie particulars, and wherein they be more Heathenish, then Iewish.

I am content to haue them reade to spare your speech touching the Iewish Seruice.

So hauing beene read, the Judge yet wished Sir Christianity to declare openly

penly how *Paganlike Papists* bee, and as the Heathenish Idolaters in Israel and Iudah were, and onely out of the yndoubted Testimonies of Scripture, and the Apocripha booke, because those learned Authors had omitted it.

My Lord, I shall (saith Sir Christianity) performe this taske with as great brevity as I may : that this Prisoner (if it be possible) may see how wickedly hee hath deale with mens soules to set vp instead of Gods Seruice, an Idolatrous, Paganlike Wor-ship.

\* These

*Papists like  
Pagans  
in many  
things.*

a Rom. 1. 22.  
b Ier. 7. 18.  
c Dan. 9. 4.  
Hag. 4. 7. &  
44. 10.  
Ier. 10. 4.  
Baruch. 6. 45.  
Deut. 7. 5. &  
12. 3.  
2 King. 17. 41.  
2 Chron. 23.  
7. 19. & 34. 4.  
Iudg. 18. 18.  
Ezek. 23. 14,  
15, 16 & 8. 10.  
Numb. 33. 52:

\* These Pagans set forth God like a Man. <sup>b</sup> The Idolatrous Israelites had a Queene of Heauen. <sup>c</sup> They had Images of gold and siluer, brasse, yron, wood, and stone, .and some of clay: some molten, some carued and grauen, some portrayed vpon walls, and other Pictures. Some were like men, *Dan.* 3. 1. *1 Sam.* 5. 3. 4. and some like Women, *Act.* 19. 27. *2 Macab.* 1. 13. *1 Sam.* 31. 10. some like Beasts, like S. George and the Dragon, *Exod.* 34. *wisd.* 11. 15. They adorned them with siluer and gold, *Ier.* 10. 4. and set Crownes

Crownes vpon some of their heads, couering them with costly garments and of diuers colours, *Deut.7.*

25. *Hab.2.19.* *Baruch.6.8,*  
9. 14, 15. 29, 39, 50, 55, 58.

*Ezek. 16.18.* *Wisd. 13.14.*

carrying a Scepter in the hand, or a dagger or an axe, *Baruch 6.14.15.* They set them vp with great devotion & solemnity, with musick and melodie, *Dan.*

3. 3. with singing dancing and other delights, *Exod. 32.5.* They built Temples for these Images, *Ioel.3.5.* *2 Machab.1.13.15.*

*Baruch.6.18.* which were the houses of their Gods,

*Judg.*

*Judg. 17.4. 1 Samuel 5.2.*  
and cailed them Sanctuaries, *Isa. 16.12.* They  
had Chappels for them,  
*Amos 7.12.* Yea, they  
set them vpon tops of hills,  
*1 King. 14.23. 2 King. 17.*  
10. They had them in pri-  
uate houses, *Judg. 17.4.18.*  
in chambers, *Ezek. 8.12.*  
and in secret places, *Deut.*  
27.15. They had their ple-  
asant groves planted, *Ier. 17.*  
2. *1 King. 14.23* and there  
also had their Images,  
*1 King. 15.13. 2 Chron. 15.*  
16. *2 King. 17.10.* They  
had their standing Pillars  
and Images, as the Papists  
their Crosses, *Deut. 12.3.*

C

& 16.22. 2 King. 17.10.  
Leuit.26.1.these were in the  
head of High-waies and  
Streets of Cities, Ezek.16.  
31. Ier.11.13. The multi-  
tude were allured by the  
gorgeous decking of  
them, Wisd.14.20. & 15.5,  
6. Yea, they doted vpon  
them, Ezek.8.10.11. They  
worshipped them, bowed  
vnto them, and fell downe  
before them, Dan.3.2. Isa.  
44.17. Ios. 23. 16. They  
would lift vp their eyes vnto  
them, Ezek.33.25. Pray  
vnto them. 1 King.18. 26.  
Hab.2.19. Isa.44.17. Kisse  
them, Hos.13.2. 2 King.19.  
18. set vp candles before  
N them,

them, *Baruch*.6.19. Make vowes to them, *Baruch* 6.35. and goe on Pilgrimage to some of them ver-ry farre, *Ier.*51.44. expe-cting some miraculous cure from the Image, *Ba-*6.41. in entering into their Temples they sprinkled themselues with water, Al-ters they had of stone, *Isa.* 65.3. they vsed vaine repe-titions in their prayers, *Mat.*6.7. They measured their Religion & goodnes thereof by plenty, *Ier.*44.7. They had their sacrificing Priests, *Act.* 14.13. and they were shauen Priests, *Baruch* 6.31. 32. Some-times

times they were of the basest of the people, *1 Kings 12.31.* whosoeuer would, might for monie or for monie worth, make himselfe a Priest, *1 King.12.31.* *2 Chron.13.9.* And some serued for base wages, *Judg.17.* They had their Concubines, *Barnab.6.11.* *Hof.4.14.* Some of them would weare haire cloathes and torment themselues, *1 King.18.26.28.* *Zach.13.4.* and of a Deuotion in a Will-worship macerate their bodies, punishing & not sparing their bodies, *Col.2.23.* Their Teachers taught for hire, *Micha 3.11*

2 Pet. 3. 13. 15. Rev. 2. Tit. 1.  
11. For gifts, they would  
promise life & peace, Ezek.  
13. 22. Jer. 23. 14. 17. In their  
service they had variety of  
Musick, Dan. 3. their set ho-  
ly-daies, Exod. 32. 2 King. 13.  
They had their holy wo-  
men attending the Idolser-  
vice, Ezek. 8. 14. working  
for them, 13. 18. 2 King. 23.  
7. and prophesying lycs,  
Ezek. 13. 22. and were great  
worshippers of the Queen  
of heauen, Jer. 7. 18. & 4-  
19. They had also their se-  
veral gods for their several  
Countries as Papists haue  
their Saints, 2 King. 17. 29.  
& 18. 34. They would pray  
to

to these and sweare by them, *Ier. 5.7. & 12.16. Gen. 31.53. I King. 19.2. 2 King. 17.35. Zeph. 1.5.* Some in Israel which fell to Heathenish Idolatry were like Church Papists; for they would worship Idols and yet go to Gods house and heare his Prophets, *Ier. 7.8. 10. 2 King. 17.41. Ezek. 14. 3.7. & 20.1.31. & 23.29.* When Idolatry was cast out of the Church (as wee haue done the Idolatry of Rome) the Idolaters would condemne it, as an ill act in them, and speake against the seruing of God aright, as Papists do against

vs, 2 King. 18. 22. They worshipped towards the East, Ezek. 8.16. They were very superstitious, *Act. 19.* They lived in very grosse ignorance of the truth, and in liberty of sinning, *Isa. 44.18,19.* & 45.20. *Ephes. 4.18,19.* *Wisd. 14,15,16,17.* They worshipped they knew not what, *Ioh. 4.22.* Their Festivals after their Idol-service they spent in eating, drinking, singing, dancing, *Exod. 32.6.18,19.* They had their reuellings and meetings full of excesse ryot, *1 Pet. 4.3.* And would wonder at, & speake ill of such

as

as would not be like them.  
They had Brothel houses,  
*Ezek. 16. 24. 2 King. 23. 7.*  
*1 King. 15. 12, 13. & 14. 24.*  
*& 22. 26.* They had amongst them Coniurers,  
Wizards, Charmers, Observuers of times, South-sayers, Astrologers, Starre-gazers and such like. To these the people resorted & consulted with, *2 King. 21. 6. 1 Sam. 5. 2. 1 Chron. 10. 13. Hesl. 3. 7. & 9. 24. Deut. 18. 14. Isa. 19. 3. & 47. 12, 13. Hos. 4. 12. Ezek. 21. 21. Jer. 8. 17. Am. 8. 10.* They sacrificed to Nets, and burnt incense to Draggs, *Hab. 1. 16.* They beleueed that

*Exod. 7. 11.*  
*Isa. 9. 13.*  
*Leuit 19. 37.*  
*Jer. 27. 9.*  
*Dan. 2. 4.*  
*Deut. 18. 10.*  
*& 11. 14.*  
*Isa 3. 6.*  
*Dan. 2. 3.*  
*Isa. 47. 13.*  
*Act. 16. 17. &*  
*19. 19.*

some of their Images were approued of their great God from heauen, *Act.15.35.* They were cruell and bloudily minded against all that were against their Idolatry, *Hos.10.14. & 13.16. 2 King.21.15.16. Judg.6.30. 2 Chron.24.18.21.* The Idolaters in Israel and Iudah brought in the Heathen as Gods plague vpon them to punish them for their Idolatry, *2 Chron.24.23. & 21.16,17. & 33.11. & 30.6.10, 17.2 King.17.18.* as the Papists haue brought the Turkes vpon the Christian world by their Imagery and

and Idolatry, Rev.9. They were stupid and without vnderstanding in their Idol-making and in setting them vp to worship them, Isa.44.14.20. and so continued therein obstinate as the Papists doe. And thus haue I shewed what I can say (my Lord) touching the Heathenish Idolaters and their practises.

Your evidence is so cleere (Sir Christianity) as heereby all may see, how Pagan-like Papists bee in their Imagery, Priests and Temples. Is there any further evidence?

Then stands Mr. Attorney

N 5

Ge-

Mister At-  
turney Ge-  
nerall, his  
evidence a-  
gainst Pa-  
pistry.

Generall: & did proue him  
to be guilty of high-treasō  
both against the person  
and the lawes of his Soue-  
raigne. My Lord, (saith he)  
this fellow vnder pretence  
of Religion (for all must be  
couered with his shadow)  
hath set vp another spiritu-  
tual Head over the church,  
besides Christ, (euē An-  
tichrist his greatest enemy)  
as is sufficiently proued.  
He hath set vp also Medi-  
tors of intercession besides  
Christ: also in his rebelli-  
ous pride of heart he hath  
exalted mans Merit, and  
made him a party Saviour  
of himself, by satisfactory

pu-

punishments either heere or in their feigned Purgatory. Thus is he a Rebell and an Abettor of Rebels against Christ.

Againe, the Law of Christ (the holy Scriptures) he hath notoriously corrupted and abused many waies. 1 Hee maketh it no perfect rule. 2 Hee teacheth blasphemously that the *Originall* is corrupt and so shaketh the faith of all such as rest on the Scriptures. 3 He hath added to them mens writings called *Apocrypha*, to make them *Canonicall*. 4 He hath feigned a traditionall word and

& equalleth the same with  
the Scriptures. 5 He debar-  
red for a long time the  
*translating* of Gods Word  
into a knowne tongue to  
keepe the people from the  
vnderstanding thereof.  
6 Being enforced at length  
to translate it, hee hath of  
purpose done it *corruptlie*,  
and with many *vncoothe* &  
*obscure* words, hath hid-  
den the truth still, to keepe  
the people in blindnesse.  
7 Yet this their so corrupt  
and obscure Translation is  
not admitted *indifferent-*  
*ly to all*, but to some,  
and to these vnder li-  
cense, for which they pay  
money.

money. 8 These parties, though they may read the Scriptures, yet must it bee with the *Popes Spectacles*, and may not see farther then the false Teacher pleafeth, nor conceiuе otherwise of the Sense, then he suggesteth, though the Text be neuer fo cleare of it selfe. 9 They blasphemously publish that the Scriptures are a *Noſe of Wax*, a dead letter, fowterly *Inke*, dumbe Judges and a blacke Gospell, inkie Diuinity and may haue one ſenſe one time, and another at another time, according to the Churches ſtate & condition.

*Causianus in  
bis Epift.  
log. Bobem.*

dition. 10 They set vp a  
*corrupt Latine Translation*,  
for as authenticall as the  
Originalls in the Hebrew  
and the Greeke. 11 And  
Lastly, they brought into  
the Church insteed of the  
holy Bible *a booke of Lyes*  
to be read. Thus is this  
wicked wretch guilty of  
High-Treason against our  
Soueraigne.

Besides that, hee hath  
counterfeited his Maie-  
sties Broad Seale, inuen-  
ting *new Sacraments* neuer  
of Christis institution, and  
hath conspired and plot-  
ted the death of an innu-  
merable multitude of his  
Ma-

Maistries Subiects in a  
most cruell and bloody  
manner, My Lord, he is no  
way longer to be indured:  
for wee shall neuer bee at  
Peace as long as hee may  
haue liberty to liue; for he  
is a ranke Traitor to our  
King and State: an vnder-  
miner of Religion and the  
true Church of Christ, and  
an enemy to our peace &  
welfare in the Common-  
Wealth.

*Gentlemen*, (saith the  
Judge) you of the Iury  
haue heard Master *Attur-*  
*nyses* witnes, also what both  
Master *Verity* and Sir  
*Christianity* haue spoken  
against

against him: now that you haue heard the evidence so fully: what say you touching the Prisoner, is he guiltie or no ?

Then the foreman in the name of all the rest answereth guilty, my Lord.'

Whereupon the Judge turneth to the Prisoner & saith, *Papistry* thou hearest what grievous iniquities, foule and filthy abominations, murthers, and massacres haue beene laid to thy charge ; thou hast heard the *Verdict* of these so learned, and well approved Gentlemen, chosen without all partiality to go vpon

vpon thee. And they in their judgement , vpon their consciences , haue found thee guilty. What canst thou say for thy selfe, that sentence of death should not bee pronounced against thee.

My Lord, the *Jurie* assuredly is corrupted by some meanes or other , else would they never haue found me guilty : for our learned men haue cited many of these in my behalfe, and therefore I appeale from them to a *Generall Counsell* , for the *Triall* of their honestie in this *Verdict*.

*Papistries  
appeale.*

Vpon

Upon this lewd surmise  
and brazen-faced accusati-  
on , all the *Jury* fell a mur-  
muring, being much grie-  
ued to be taxed of faithles-  
nes and perjurie. The wor-  
shipfull gentlemen the *In-  
stices* and *Sheriffs* began to  
speak in their behalfe, but  
the *Judge* standing vp staid  
them and made answer  
for them.

*Papistrie* : to be briefe  
with thee, thou art shame-  
lessly impudent to accuse  
these worthy Gentlemen :  
for iustly proceeding ac-  
cording to the cleere Evi-  
dence to thy face. For thy  
learned men, they haue on-  
ly

ly cited the names of some  
of these, but without their  
knowledge or consent.  
Yea, many testimonies  
they bring vnder their  
names, which indeed are  
proued to be counterfeits,  
abusing their vnauidised  
*Readers* in their vniust de-  
fence of thee. As for thy  
*Appeale to a Generall Coun-  
sell*, its but to set a good  
face vpon an ill cause; for  
thou knowest that we haue  
long desired a *Free General  
Counsell*, but not a gathe-  
ring together; like the lewd  
*Conuenticle of Trent*.

But art thou not ashamed  
to conceit the bring-  
ing

ing of these mens verdict to the tryall? We must by them be tried, & not they by vs. By what canst thou trie the *Principles of Religion?* wilt thou deny them? must *Fathers, Councelles, Scriptures &c al be brought vnder our Judgements?* Thou haddest no cause to taxe the Iurie; if any had bin in faulc, it should haue been the *Witnesles:* but canst thou tax *Verity* of lying, or *Christianity* of falsehood? As for M<sup>r</sup>. *Attourney,* his speech is no more then your owne words, writings and practise doe testifie.

Heare

Hearc therefore thy Sentence, iustly deserued before God and men.

Papistry; thou hast bin indicted by the name of Papistry, of all these former treasons, rebellions, cōspiracies, gun-powder plots, murthers, massacres, falsehood, heresies, Iudaisme & Paganisme, and of that thy detestable Idolatry, and for the same, hast been arraigned, thou hast pleaded not guilty, hast put thy selfe vpon thy triall, and beeing found guilty, having no more to say for thy selfe , this is the Law.

That

Papistry  
condemned.

<sup>2</sup> Thes. 2.7.  
Reu. 12.9. &  
17. 3. 9. & 10.  
4. & 19. 20.

Reu. 14. 10, 11

That thou the *Mystery* of *Iniquitie*, with the old *Serpent*, called the *dinel*, or *Sathanas*, thy father, with thy *lewde* mother, that great *whore*, drunk with the bloud of the *Martyrs* of *Iesus*, which sitteth vpon a *Scarlet-coloured Beast*, as also with that false *Prophet* the *sonne of Perdition*, thy guide and gouernour shall bee cast aliue where the *Dragon* is, into the *Lake of fire*, burning with brimstone, there to be tormented with all thy marke<sup>d</sup> ones in the presence of the holy *Angells*, and in the presence of the *Lamb*, without

without rest day & night,  
the smoake of which tor-  
ment shall ascend vp for e-  
uer and for euer, without  
mercy or hope of redemp-  
tion.

After this Sentence, there is made an *Oyes*, and so the *Court breaketh vp*; the *Judge ariseth*, the *Iustices and Gentle men attend him*, the *Sheriffe with the Under-sheriffe and his ser- uants going before with the sounding of a Trumpet*, and so doe conduct him to his *Lodging*, and there doe leauue him with rest and peace.

*The Court  
breaketh  
vp.*

L A V S D E O.